THE
MONTHLY REVIEW,
For MARCH, 1807.

ART. I. *Biographical Memoirs of the late Rev. Joseph Warton, D.D.* Master of St. Mary, Winton College; Prebendary of Winchester Cathedral; and Rector of the Parishes of Wickham and Upham, Hants: to which are added, a Selection from his Works; and a Literary Correspondence between eminent Persons, reserved by him for Publication. By the Rev. John Wool, A.M., late Fellow of New College, Oxford; Rector of Blackford, Somerset; and Master of the Free Grammar School of Midhurst, Sussex. 4to. pp. 426. 1l. 7s. Boards. Cadell and Davies. 1806.

So direct and extensive is the influence of letters in meliorating the condition of society, that the history of every eminent scholar may be safely regarded as a subject of more honourable record than that of heroes and statesmen, who too often shine with a dazzling but destructive splendour. Other views and feelings, too, than those connected with gratitude alone, contribute to the importance of impartial displays of literary biography; since no object can more deeply interest the student of human nature than a cultivated understanding, and in no circumstances are the mental faculties more distinctly developed than in the acquisition of knowlege and science. We may be allowed to add that, next to familiar access to the living models of learning, the memorials of their talents and virtues are powerfully calculated to rouse genius and inspire emulation. It must at the same time be conceded that the task of commemoration too frequently devolves on those who are by no means qualified for its performance; and while one presents us with little more than a chronicle of dates, a second blends with facts the partialities of consanguinity or friendship, a third recites with complacency the most trivial incidents, and a fourth exalts the hero of his theme into a saint, or a demi-god.

These general reflections have been suggested by the title of the present volume respecting an eminent and amiable literary character, which sufficiently indicates the nature and

divisions of its contents. A second, which it is intended to publish with all convenient speed, will include Dr. Warton's Life of Virgil, his three essays on Pastoral, Epic, and Dramatic Poetry, his papers in the Adventurer, a continuation of the correspondence, and a supplement.

From the Memoirs, to which our first and principal attention is due, we shall endeavour to collect the most important notices into a connected series.

Joseph Warton was born in the house of his maternal grandfather, the Rev. Joseph Richardson, Rector of Dunsfold in Surrey, and was baptized on the 22d of April, 1722. To his father, who was Professor of Poetry in Oxford, he was chiefly indebted for instruction, till the year 1736, when he was admitted on the foundation of Winchester College, and manifested that vigour of intellect and that goodness of heart for which he was ever afterward distinguished. It is particularly mentioned that, in this early stage of his literary career, he joined with Collins and another boy in contributing to the Gentleman's Magazine certain verses, which obtained the flattering approbation of the author of the Rambler. In 1740, he removed to Oriel College, Oxford, where the superiority of his endowments was speedily recognized, and where he composed some poetical effusions. On taking his bachelor's degree, he was ordained on his father's curacy, and afterward performed the ministerial duties at different parishes, till 1748, when he was presented by the Duke of Bolton to the Rectory of Winslade, and married Miss Daman, to whom he had been for some time enthusiastically attached.

'In the year 1751, he was called from the indulgence of connubial happiness, and the luxury of literary retirement, to attend his patron to the South of France; for which invitation the Duke had two motives, the society of a man of learning and taste, and the accommodation of a Protestant clergyman, who, immediately on the death of his Duchess, then in a confirmed dropsy, could marry him to the lady with whom he lived, and who was universally known and distinguished by the name of Polly Peachum.'

On this occasion, the reverend biographer, to our utter astonishment, adopts the language, not of pointed reprehension, but of apology and extenuation.—After all, Mr. Warton's continental tour was far from auspicious; for the Duke's impatience deprived him of his expected recompense; and the information, which the scholar was solicitous of acquiring in the course of his rambles, was often intercepted by his ignorance of the French language. 'The bald Latinity of a few Irish friars must have proved a wretched resource for the classical adept, whose national pronunciation of the Roman tongue might

might render his communication with learned natives of France unmanageable and uncertain.

Soon after his return to England, Mr. Warton favoured the public with an edition of Virgil, in Latin and English, in which he adopted Pitt's translation of the Æneid, and supplied many valuable notes. In consequence of a very flattering invitation, he was next induced to furnish for the Adventurer twenty-four papers, chiefly relative to subjects of criticism and literature: but his scheme of editing the select epistles of Politianus, Erasmus, Grotius, and others, on a scale sufficiently extensive to embrace the history of the revival of learning, was unfortunately abandoned. In 1754, he was instituted to the living of Tunworth; and, in the following year, he was elected Second Master of Winchester School, to which office were attached the superintendance and emoluments of a boarding house.

He entered on his honourable employment with all the energy a mind like his naturally conceived: but his zeal was tempered with judgement, and the eagerness of his expectations chastened by salutary patience. Ardent in provoking emulation, and rewarding excellence, he was at the same time aware that the standard of approved merit must not be placed too high, or the laudable industry which gradually invigorates mediocrity of talent, be crushed by disproportionate demands. He knew that the human mind developed itself progressively, but not always in the same consistent degrees, or at periods uniformly similar. He conjectured therefore that the most probable method of ensuring some valuable improvement to the generality of boys, was not to exact what the generality are incapable of performing. As a remedy for inaccurate construction, arising either from apparent idleness or inability, he highly approved, and sedulously imposed, translation. Modesty, timidity, or many other constitutional impediments, may prevent a boy from displaying before his master, and in the front of his class, those talents, of which privacy and a relief from these embarrassments will often give proof. If Addison, in the prime of life and possession of the richest mental endowments, could confess when speaking of his deficience in conversation, that with respect to intellectual wealth "he could draw a bill for a thousand pounds, though he had not a guinea in his pocket," it may be supposed that boys not really destitute of talent, or incapable of becoming scholars, are sometimes so oppressed by shyness or fear, as not to do themselves justice in the common routine of public construction, and to require a varied method of ascertaining their sufficiency of information and intellect. This important end Dr. Warton thought happily answered by translation; nor did he deem lightly of its value as a general system. A habit of composition he imagined to be gradually acquired by it; and the style and sentiments of an author deeply engraven on the memory of the scholar. These sentiments were confirmed by that most infallible test, experience; as he declared (within a few years of his death) that the best scholars

he had sent into the world were those whom, whilst second master, he had thus habituated to translation, and given a capacity of comparing and associating the idiom of the dead languages with their own.'

In 1756, he published his Essay on the Genius and Writings of Pope, and received a chaplain's scarf from his friend and patron, Lord Lyttelton. Ten years afterward, he was appointed Head Master of the seminary, in which he had laboured with assiduity and success in the capacity of Usher. While thus advancing to fame and independance, he was deprived by death of the wife whom he tenderly loved: but, at no long interval of time, he formed a second matrimonial connection, and was again peculiarly fortunate in his choice of an amiable and intelligent partner:

'It is no (*not*) less reprehensible than remarkable, that the talents of the poet and critic, and the successful exertions of the instructor, had as yet received neither encouragement or (*nor*) remuneration. Nor had one man of power and patronage, though the sons of many were entrusted to his care, deemed it incumbent on him to confer either affluence or dignity on their Master. It remained for a Prelate most high in theological and classical reputation, for one who knew the value of literary acquirements, and was in his own person a distinguished example of the public benefit to which they may be converted, to do honour to himself and his situation by the preferment of Dr. Warton. In the year 1782, the eminently learned and pious Dr. Lowth, then Bishop of London, bestowed on him a prebend of St. Paul's, and within the year added the living of Chorley in Hertfordshire, which, after some arrangements, the Doctor exchanged for Wickham.'

In the same year, appeared the long expected sequel to the Essay on Pope.—During the spring of 1786, Dr. Warton was visited with a severe domestic affliction, in the loss of his second son, a man of high talents and superior information. Within four years of this date, he had likewise to deplore the death of that brother to whom, from childhood, he had been invariably attached, 'and for whose genius and fame he had ever felt the most pure and liberal admiration.'—Having resigned the Mastership in 1793, he courted retirement, without renouncing those literary habits which he had, in some measure, identified with his existence. In 1797, he completed his edition of Pope, in nine volumes, octavo, and we are informed that he had finished for the press two volumes of his intended edition of Dryden, when, sinking under the pressure of disease, he expired on the 23d of February, 1800. 'I cannot but wish,' remarks his biographer, 'that the possessor of the manuscript had found it convenient, or deemed it proper, to publish at least the two volumes *left* (and declared to be so under

under the Doctor's own hand) *ready* for the press, and had taken the earliest opportunity of giving to the world his father's last and sacred farewell to literature.'

Mr. Wooll thus portrays the character of his much respected author:

'Zealous in his adherence to the church establishment, and exemplary in his attention to its ordinances and duties, he was at the same time a decided enemy to bigotry or intolerance. His style of preaching was unaffectedly earnest and impressive; and the dignified solemnity with which he read the Liturgy (particularly the Communion service) was remarkably awful. He had the most happy art of arresting the attention of youth on religious subjects. Every Wiccamical reader will recollect his inimitable commentaries on Grotius in the Sunday evenings, and his discourse annually delivered in the school on Good Friday: the impressions made by them cannot be forgotten.

'To descend to the minutiæ of daily habits is surely beneath the province of biography. Free, open, and chearful to his friends, without rigour or sullen severity to those he disliked, Dr. WARTON in his general character could never deserve and seldom incur enmity. A playful liveliness, even on the most dry and didactic subjects, divested him of the smallest appearance of that pedantry which is too apt to attach itself to scholars by profession. None could leave his society without improvement, yet never was the man found who was oppressed by his superiority. The charm of unaffected ease and good humour prevented every feeling of inequality, every jealousy of receiving instruction: no individual perhaps ever possessed in a stronger degree the powers of enlivening conversation by extensive knowledge, correct judgment, and elegant taste. His chearfulness and resignation in affliction were invincible: even under the extreme of bodily weakness, his strong mind was unbroken, and his limbs became paralyzed in the very act of dictating an epistle of friendly criticism. So quiet, so composed was his end, that he might more truly be said to cease to live than to have undergone the pangs of death.'

We deem it superfluous to advert to the sedate and judicious criticisms which are blended with the biographical details; because the writings to which they refer have already passed the public ordeals, and sufficiently speak for themselves. The narrative, on the whole, is rather deficient in vivacity, and by no means rich in variety of incident. The writer has, indeed, laudably abstained from childish recitals and silly gossipping: but he has reported few anecdotes which paint character, or speaks to feeling, and is wonderfully sparing of those appropriate traits of manner and disposition, which constitute the charm and physiognomy (if we may say so) of biographical writing. A marginal note, which occurs near the end of the volume, and which might with great propriety have been inserted

serted in the Memoirs, will aptly exemplify the kind of information to which we allude:

'Independant of the Duchess of Portland, Mrs. Greville, Mrs. Carter, and Mrs. Montagu, whose talents and information Dr. Warton held in the highest esteem, and with whom he frequently corresponded; the sex in general were partial to him: and the Editor has frequently seen the young, the handsome, and the gay, deserted by the belles, to attract the notice of Dr. W.; whilst he was, on his part, thoroughly accessible, and imparted his lively sallies and instructive conversation with the most gallant and appropiate pleasantry. He was a great admirer of beauty, nor was it in his nature to use a rude expression to a female. He had moreover a great tenderness and love for children, and fully exemplified the maxim, that wherever there are an uniform attention to the female sex, and an indulgent notice of children, there is a warm and feeling heart. His politeness to the ladies however was once put to a hard test: He was invited, whilst Master of Winchester, to meet a relative of Pope, who, from her connection with the family, he was taught to believe could furnish him with much valuable and private information. Incited by all that eagerness which so strongly characterized him, he on his introduction sat immediately close to the lady, and, by enquiring her consanguinity to Pope, entered at once on the subject; when the following dialogue took place:—Pray, Sir, did not you write a book about my cousin Pope?—Warton. Yes, Madam.—Lady. They tell me 'twas vastly clever. He wrote a great many plays, did not he!—Warton. I have heard only of one attempt, Madam.—Lady. Oh no, I beg your pardon, that was Mr. Shakespear; I always confound them.—This was too much even for the Doctor's gallantry; he replied, Certainly, Madam; and with a bow changed his seat to the contrary side of the room, where he sat, to the amusement of a large party, with such a mingled countenance of archness and chagrin, such a struggle between his taste for the ridiculous, and his natural politeness, as could be pourtrayed but by his speaking and expressive countenance. In a few minutes he quitted the company, but not without taking leave of the lady in the most polite and unaffected manner.'

The motives, which the editor assigns for publishing only a selection of his author's poetical works, we shall mention in his own words:

'It is not a necessary consequence that the productions of a youthful poet, however valued at that time by himself or favourably received by the world, should bear the deliberate test of experience, or be sanctioned by the mellow judgement of maturer years: and certain it is, that some pieces, though perfectly congenial with the glow of fancy and spirited force of poetical imagery which so strongly marked all the efforts of his mind, were consigned by the wishes of Dr. W. himself to oblivion! To revive such in a posthumous publication would be the height of cruelty.'

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We could even have pardoned Mr. Wooll, if he had circumscribed the range of his choice within still narrower bounds; since of more than thirty pieces which he has culled, scarcely any can be ranked among poems of the first order. As he is pleased to bestow on 'the Dying Indian' the expression of 'inimitably characteristic,' we shall give it entire:

'THE DYING INDIAN.

'The dart of Izdabel prevails! 'twas dipt
In double poison—I shall soon arrive
At the blest island, where no tygers spring
On heedless hunters; where ananas bloom
Thrice in each moon; where rivers smoothly glide,
Nor thund'ring torrents whirl the light canoe
Down to the sea; where my forefathers feast
Daily on hearts of Spaniards!—O my Son,
I feel the venom busy in my breast;
Approach, and bring my crown, deck'd with the teeth
Of that bold Christian who first dar'd deflow'r
The virgins of the Sun; and, dire to tell!
Robb'd Pachacamac's altar of its gems!
I mark'd the spot where they interr'd this traitor,
And once at midnight stole I to his tomb,
And tore his carcase from the earth, and left it
A prey to poisonous flies. Preserve this crown
With sacred secrecy: if e'er returns
Thy much-lov'd mother from the desart woods,
Where, as I hunted late, I hapless lost her,
Cherish her age. Tell her, I ne'er have worshipp'd
With those that eat their God. And when disease
Preys on her languid limbs, then kindly stab her
With thine own hands, nor suffer her to linger,
Like Christian cowards, in a life of pain.
I go! great Copac beckons me! Farewell!'

We add the 'Ode to Music,' on account of its brevity and classical flavour:

'Queen of every moving measure,
Sweetest source of purest pleasure,
Music! why thy powers employ
Only for the sons of Joy?
Only for the smiling guests,
At natal or at nuptial feasts;
Rather thy lenient numbers pour
On those whom secret griefs devour;
Bid be still the throbbing hearts
Of those, whom death, or absence parts,
And, with some softly whisper'd air,
Smooth the brow of dumb despair.'

The 'Ode to Fancy' is not devoid of spirit: but most of the other effusions are correctly tame, and excite little emotion.—'Ranelagh-house, a satire,' is not an unhappy imitation of Le Sage's manner, and agreeably enlivens the general gravity of the volume. We shall transcribe a few sentences, which the author of *le Diable Boiteux* would not have disclaimed:

'That pert young fellow with a black ribbon round his neck, in a fustian frock with very short skirts, and a very broad-brim'd hat in an affected impudent cock, is a Templar, who having read all the modern comedies and farces, the Spectators, Dryden's prefaces and dedications, and having once squeez'd out a prologue to a play that was damn'd, sets up for a critic and a wit. His cat-call is generally heard the first in the pit; he is the Coryphæus of those unmannerly disturbers of the public. He is the most despicable thing that ever disgraced humanity. He rises at twelve at noon, saunters to some coffee-house till one, dresses and has dined by four, then to the coffee-house again, after that to the play for two acts, after that takes a round through all the bagnios and brothels in Covent Garden, kicks whores, and gets drunk with arrack punch, staggers home at three in the morning, quarrels with the watch, and breaks lamps. Hæc est vita solutorum. And this is a compleat and exact journal of that kind of animal, which by the bye pretends to have a soul, called a Templar. One of the ladies he is talking to is extravagantly fond of cats and lapdogs; a large hound that she hugs and kisses all day, has the honour to lie with her all night. She is a lady of great benevolence to the brute creation. She at this time carries a squirrel in her pocket, and if you observe, has just put in her finger, that the dear little favourite may give her an amorous bite. The other is a prodigious devotee, and a great reader of Thomas à Kempis; she has had thoughts of retiring from the world into some grotto in a desert, and to carry nothing with her but a lamp and a death's head: I wonder to see her here, but I suppose she comes to make grave reflections on the vanity of all pleasures and earthly amusements. She constantly frequents a church in the City, where there is a handsome young lecturer, who preaches prettily, has a graceful lisping delivery, and abounds in the most smart antithesis, most elegant and ingenious conceits, and the best turned periods imaginable. He never frightens his fair audience with the mentioning any of my fraternity, but, if I may so say, strews the path to Heaven with flowers. But hold a little: by Proserpine, I spy yonder the very man I am speaking of; 'tis he with a smooth round face, and a neck cloth so white and so well plaited under his florid double chin. He preach'd last Sunday in a silk gown, with a lawn handkerchief in his hand, and a fine diamond ring upon his finger, upon this well chosen text; 'And why take ye thought for raiment?' He bows so well, and flatters so smoothly, and has so little spirit or honesty, that he will certainly be a dean.'

Of the letters, many which are trifling, or merely complimentary, and some which relate to transactions that can no longer interest

interest the public, might have been spared. Others, however, afford amiable views of character, or affecting sentiments, and form a valuable part of the publication. Dr. W.'s own letters, almost entirely addressed to his brother, are in general remarkable only for their affection. Though we have scarcely left space for additional extracts, we cannot deny ourselves the gratification of transcribing two or three of the most impressive of these epistles:

'DEAN SWIFT TO ——— ——— AT LYNN.

'Sir, London, Dec. 26, 1731.

'That you may not be surprized with a letter from a person utterly unknown to you, I will immediately tell you the occasion of it. The Lady who lived near two years in your neighbourhood, and whom you were so kind sometimes to visit under the name of Mrs. Smyth, was Mrs. Ann Long, sister to Sir James Long, and niece of Colonel Strangways. She was of as good a private family as most in England, and had every valuable quality of body and mind that could make a lady loved and esteemed; accordingly she was always valued here above most of her sex, and by the most distinguisht persons. But by the unkindness of her friends, and the generosity of her own nature, and depending upon the death of a very old Grandmother, which did not happen till it was too late, she contracted some debts that made her uneasy here, and, in order to clear them, was content to retire unknown to your town, where I fear her death has been hastned by melancholy, and perhaps the want of such assistance as she might have found here.

'I thought fit to signify this to you, partly to let you know how valuable a person you have lost; but chiefly to desire that you will please to bury her in some part of your church, near a wall, where a plain marble stone may be fixed as a poor monument for one who deserved so well, and which, if God sends me life, I hope one day to place there, if no other of her friends will think fit to do it. I had the honor of an intimate acquaintance with her; and was never so sensibly touched with any one's death as with hers; neither did I ever know a person, of either sex, with more virtues or fewer infirmityes; the onely one she had, which was the neglect of her own affairs, arising wholly from the goodness of her temper. I write not this to you at all as a secret, but am content your town should know what an excellent person they have had among them.

'If you visited her any short time before her death, or know any particulars about it, or of the state of her mind, or the nature of her disease; I beg you will be so obliging to inform me; for the letter we have seen from her poor maid, is so imperfect, by her grief for the death of so good a lady, that it onely tells the time of her death; and your letter may if you please be directed to Dr. Swift, and put under a cover, which cover may be directed to Erasmus Lewis, Esq. at the Earl of Dartmouth's Office at Whitehall.

'I hope you will forgive this trouble, for the occasion of it, and give some allowances to so great a loss, not onely to me, but to all who

who have any regard for every perfection that human nature can possess; and if in any way I can serve or oblige you, I shall be glad of an opportunity of obeying your commands.

I am, &c.

J. Swift.'

'FROM DR. JOHNSON TO DR. WARTON.

'Dear Sir, March 8th, 1754.

'I cannot but congratulate you upon the conclusion of a work (*the Adventurer*) in which you have borne so great a part with so much reputation. I immediately determined that your name should be mentioned, but the paper having been some time written, Mr. Hawkesworth, I suppose, did not care to disorder its text, and therefore put your eulogy in a note. He and every other man mention your papers of Criticism with great commendation, though not with greater than they deserve.

'But how little can we venture to exult in any intellectual powers or literary attainments, when we consider the condition of poor Collins. I knew him a few years ago full of hopes and full of projects, versed in many languages, high in fancy, and strong in retention. This busy and forcible mind is now under the government of those who lately would not have been able to comprehend the least and most narrow of its designs. What do you hear of him? are there hopes of his recovery? or is he to pass the remainder of his life in misery and degradation? perhaps with complete consciousness of his calamity.

'You have flatter'd us, dear Sir, for some time with hopes of seeing you; when you come you will find your reputation encreased, and with it the kindness of those friends who do not envy you; for success always produces either love or hatred. I enter my name among those that love, and that love you more and more in proportion as by writing more you are more known; and believe that as you continue to diffuse among us your integrity and learning, I shall be still with greater esteem and affection,

'Dear Sir,
Your most obedient
and most humble servant,
Sam. Johnson.'

In a subsequent letter, Dr. Johnson thus forcibly reverts to the same distressing subject:

'What becomes of poor dear Collins? I wrote him a letter which he never answered. I suppose writing is very troublesome to him. That man is no common loss. The moralists all talk of the uncertainty of fortune, and the transitoriness of beauty; but it is yet more dreadful to consider that the powers of the mind are equally liable to change, that understanding may make its appearance and depart, that it may blaze and expire.'

Mr. Harris, author of Hermes, &c. communicates the following anecdote:

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'An English Officer, who maintained a post with a small force against the whole Spanish army, and thereby preserved one of the richest provinces in Portugal, had sent him for a present from the Government five-and-twenty moidores, with a lame excuse that the necessities of the Government would not permit them to send more. The Officer, with a becoming magnanimity, returned the money, adding that he was sorry for the necessities of the State, and that, if they pleased, there was the like sum of money of his, at their service, in the hands of his agent.'

The reader will likewise peruse with satisfaction two excellent letters of *Single-speech Hamilton*, and have his curiosity awakened by the names of Chancellor Hoadly, Dr. Young, Lord Lyttelton, Bishop Lowth, Sir William Blackstone, Bp. Warburton, Horace Walpole, Jo. Toup, Mickle, Garrick, Colman, and other distinguished personages, who bear their part in this portion of epistolary intercourse.

Notwithstanding the reasons which the editor alleges in his concluding note, we could have wished that he had not altered the distribution of his materials, but had exhausted his first and second divisions in the first volume, and reserved the whole of the correspondence for the second. Though in this and some other respects he might have acquitted himself more to our satisfaction, we cannot hesitate to affirm that his labours have contributed an interesting accession to English literature, relative to a man whom the English Literati have so long loved and esteemed.

The volume is illustrated by a head of Dr. Warton, a sketch of his monument in Winchester Cathedral, and a fac-simile of his hand-writing.

Muir...d.

Art. II. *A Treatise of Mechanics*, theoretical, practical, and descriptive. By Olinthus Gregory, of the Royal Military Academy, Woolwich. 2 Vols. 8vo.; and a Vol. of Plates. 1l. 16s. Boards. Kearsley. 1806.

In the Principia of Newton, the part preceding the sections contains a few propositions relative to Equilibrium, and to the Impact of Bodies: but that great author professes not to treat of Mechanics *; and therefore the Laws of Motion, the composition of Motion, the property of the Lever, &c. are but concisely discussed.

Roger Cotes was the author of thtee small works, on the rectilinear descent of Bodies, the motion of Projectiles, and on the motion of Bodies in a Cycloid; and he so well executed these parts, that we regret that he did not take a wider range.

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* "*Cæterum mechanicam tractare non est hujus instituti.*"

Emerson

Emerson published a treatise on Mechanics, abounding with useful information, but not excellently adapted to Students, since it labours under the ordinary defects of his productions, want of method, and of luminous arrangement. Emerson, in general, was just in his notions, but very awkward in expressing them; an original thinker, he had peculiar modes of conception, but those modes were not the most easy and perspicuous to the generality of his readers.

Since Emerson's time, several other books on this subject have appeared: among these, that of Atwood, (with an unsuitable title,) Parkinson's heavy tome, and a neat tractate by Mr. Wood of Cambridge, occupy the first rank: yet we hope not to be deemed fastidious, if we say that none of these are exactly suited to our taste.

The French can boast of many large works on Mechanics, by Varignon, Marcotte, &c. To these authors, however, the science is not indebted for any great and essential progress: but to D'Alembert it owes real obligation. He generalized the principle of James Bernouilli employed by that mathematician in his problem concerning the Centre of Oscillation; and he made the doctrine of motion in machines and systems of bodies, to depend on equations similar to those which obtain in the doctrine of Equilibrium. The science of Mechanics is made to comprehend the doctrines of Equilibrium of motion, and of the Impact of bodies; and each part was advanced and improved by the researches of D'Alembert. To the success of his labours in Dynamics, properly so called, we may add that the doctrine and fundamental propositions of Equilibrium are most luminously and ably discussed by him in the *Encyclopédie*, and in his Preface to his Dynamics.

In modern times, M. La Grange is said to have reduced all Mechanics to certain differential equations. We meet, however, with very few mathematicians who are masters of his method, or who are able to apply his all *powerful Equations* to the demonstration of simple problems, such as present themselves in Equilibrium and Dynamics. His *Mécanique Analytique* has, in our opinion, abundant merit, but few works are so ill adapted to the comprehension and attainments of the ordinary Student. So many things are supposed to be known, and so many formulas are assumed as true, that he who can read the first sections without evolving other books, must be no contemptible mathematician: but to perform the simplest operations of solution with curious and elaborate artifices of calculation is not to act conformably to the plain dictates of common sense and reason. The fact is, as we have already stated, that very few read,—or, reading, understand,—the *Mécanique*

nique Analytique. It has had commentators among the mathematicians of France; or rather authors who, adopting La Grange's method, have simplified and illustrated it by examples. Of works with such an object and description, may be mentioned that of Francœur, formerly noticed by us *; and from similar publications, as it appears to us, the author of the present treatise has derived considerable assistance.

The term *Mechanics* is in this title-page applied in a very comprehensive sense, since the treatise contains not only the doctrines of Equilibrium and of Motion, but the theories of Hydrostatics and Pneumatics, and an explanatory description of Mechanical Instruments and Machines.—We are not, however, disposed to quarrel with the author for having extended the signification of a term, nor for having treated the subject more fully than is usual in English works of science. Indeed, as we have just stated, our tracts on Mechanics are not numerous: some are antiquated, and others are scanty: so that the present volumes appear at least in a favourable conjuncture, when we do not complain of being oppressed by redundant matter, nor satiated by excess of information.

Mr. Gregory has distributed Mechanics into two parts, the doctrine of Equilibrium and Dynamics. This division is proper and just; and on the Continent, since the time of D'Alembert, it has been usually observed. In fact, the science of Dynamics, comprehending the laws of the motion of Machines, is founded on a principle distinct from any that is employed in the doctrine of Equilibrium. If indeed that principle be established, then may the formulas and propositions of Dynamics be deduced; and the doctrine of Equilibrium may, by an unnatural generalization, be included within that of motion, by assigning evanescent values to the velocities of the parts of the Machines. This plan, however, is so remote from all simplicity, that it deserves not to be adopted: it is as preposterous as would be the method of solving rectilinear triangles from the demonstrated properties of spherical triangles.

The whole doctrine of Equilibrium rests, as D'Alembert observed in the preface to his Dynamics, on the composition of forces, and on the property of the Lever. He himself brought together and assimilated these two principles. Other authors have separately considered them. Independently of the composition of forces, Mr. Gregory has given a demonstration of the property of the Lever, which is due to Galileo; and he remarks that this demonstration is much more simple than that of Archimedes.—To the justice of this observation, however,

* See Rev. Vol. xxxviii. N. S. p. 541.

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we are not disposed to assent: in each of these demonstrations, as we conceive, the same principle is assumed; or in each, if the validity of the proof were contested, the point of difficulty and subject of doubt would be the same. In addition to this proof, the author has subjoined that of Newton; which, certainly, for its simplicity and for the evidence of the principle assumed, is especially intitled to the attention of students.

In the demonstration of the Composition of Forces, Mr. Gregory has followed D'Alembert's method; the justness and perspicuity of which we are by no means inclined to controvert; we regret only that the demonstration is so long. A proposition divided into so many cases, and resting in its last case on the principle of the *reductio ad absurdum*, placed in the front of an elementary treatise, is apt to damp the ardor of learners: yet we must confess that we can suggest no simple remedy for this evil: since the proof, with all its prolixity and divisions, is far preferable to that which is usually drawn from the composition of Motion.

Though this first and fundamental proposition in Equilibrium be long and perplexing, all others are short and easy. In fact, theorems, formulas, &c. that are afterward demonstrated, are deductions from the original proposition: we have only to vary its form and expression, in order to obtain properties and theorems: which variation of expression is properly the business of Analysis and Geometry; and that student makes such variation most easily and correctly, who is most imbued with the knowlege of abstract quantity. The comprehension of the generality of the propositions in Physics gives only slight toil to the expert geometer and analyst.

The demonstration of the problems in the doctrine of Equilibrium is effected, we have observed, by varying the expression for the Law of the Composition of Forces. The simplest expression of the law is that a point is kept at rest by three forces represented by the sides of a plane triangle: a varied expression is, that a point is kept at rest when acted on by forces represented by the sides of a polygon, &c.: or, if we algebraically express this law, any variation or transformation in such expression will announce the law under corresponding but somewhat different terms; and particular variations and transformations may be announced as properties, curious results, &c. M. La Grange's method is described in these last sentences: he expresses the law analytically, and then varies the analytical expression. Availing himself of all the refined artifices of calculation, it is not surprising that he so rapidly arrives at results which, on first consideration, appear so very remote from the fundamental

tal proposition. Other mathematicians, adopting similar plans, have conveyed the law by means of expressions drawn from Trigonometry and Algebra, and have then varied the expressions. The author of the present treatise has partly followed this latter method.

It will not be foreign to our purpose to explain, in a few words, this method, of which we believe Maclaurin to have been the inventor.

Since a force acting on a point may, by the law for the resolution of forces, be resolved into two other forces, the three forces, viz. the original and the two equivalent resolved forces, forming any rectilinear triangle, the resolution may be made such that the triangle shall be rectangular: the original force being the hypothenuse, and the two forces being the sides containing the right angle. If a second force act on the point, it may be similarly resolved; and so may any number of forces. Hence, if the lines in the direction of which the resolution is made, be called x and y, and the respective inclinations of forces $F, F' F''$, &c. to such lines be I, I', I'', &c. the result of the whole resolution (that is, the sum or difference of the resolved forces in the directions of x and y,) will be respectively F cos. $I \pm F'$ cos. $I' \pm$ &c. and F sin. $I \pm F'$ sin. $I' \pm$ &c.

The advantage of this resolution is considerable, since a problem relative to Equilibrium may be immediately put into equations, and then the whole attention of the computist is directed to the transformation of such equations. If the forces F, F', &c. keep a point in equilibrio, then, using the symbol Σ to denote the collection of similar terms, we have $\Sigma . F.$ cos. $I = 0$, $\Sigma . F.$ sin. $I = 0$.—The resolution is effected with the same ease, when the forces do not act in the same plane.

We cannot, however, give unqualified praise to Mr. G. for the manner in which he has treated this part. He has introduced, indeed, the proper materials, but he has not wrought them up with sufficient neatness, nor arranged them with skill. His time apparently was either much interrupted when he composed his treatise, or he began to compose it before he had completely digested its matter.

Mr. Gregory has judiciously mixed with his theories and processes of demonstration, much useful practical matter. He shews what the weight of piers ought to be in order to resist the thrusts of arches, and exhibits the comparative strength of timber, &c. when exposed to lateral strains. We are glad to find this last subject restored to a place in our mechanical treatises. Emerson introduces it; and, since his time, Robison

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in the Encyclopedia Britannica, and Girard in a separate treatise, (mentioned in our xxixth Vol. N.S. p. 517.) have more profoundly discussed it.

In speaking of Wheels and Axles, Mr. Gregory, in a scholium, touches on a subject that is very curious, and of considerable practical importance; viz. the form of the teeth of Wheels:

'In forming the teeth, it is of considerable importance to determine their proper curvature, so that the motion may be communicated equally, and with as little friction as possible. Two methods of accomplishing this end have been recommended: of these the first was originally proposed by M. de la Hire, who affirmed that the pressure would be uniform *if the* teeth were formed into *epicycloids*; and M. Camus, in his *Cours de Mathematiques*, has pursued M. de la Hire's principle, and applied it to the various cases which are likely to arise in practice. The construction, however, is subject to a limitation; on which account a second method has been proposed, which secures the perfect uniformity of action without any such limitation. This method consists in making both teeth portions of involutes of circles.'

Mr. G. then proceeds to shew, by the aid of a diagram, how these Involutes may be formed. Our mathematical readers will easily perceive that, the teeth being formed into these shapes, the force urging the wheels will always act in the direction of a tangent to their circumference; and consequently an uniformity of action must ensue, or equable angular motion.—In the second volume, which treats of machines, &c. this subject is farther continued:*

'It has been long known to mathematicians, and need not here be demonstrated, that one wheel will not drive another with uniform velocity, unless the teeth of one or of both wheels have their faces formed into a curve, generated *after the manner of an epicycloid*, comprehending, under curves of this kind, those which are formed by evolving the circumferences of circles. But in order to insure a uniformity of pressure and velocity in the action of one wheel upon another, it is not absolutely necessary that the teeth either of one or both wheels be exactly epicycloids, in the sense to which geometers commonly restrict that term. If the teeth of one of them be either circular or triangular, with plain sides, or like a triangle with its sides converging to the centre of the wheel, or, in short, of any other form, this uniformity of force and motion will be attained, provided that the teeth of the other wheel have a figure which is compounded of that of an epicycloid, and the figure of the teeth of the first wheel. De la Hire has shewn, in a variety of cases, how to find this compound curve: and we have lately examined a mill in

* We quote matter of which Mr. G. is not the original author, but it connects our observations and reasoning.

which

which some teeth have been thus constructed with great skill and success. But as it is often difficult to describe this compound curve, and sometimes impossible to discover its nature, we shall endeavour to select such a form for the teeth as may be easily described by the practical mechanic, while it possesses as uniformity of pressure and velocity. In order to avoid circumlocution and obscurity, we shall call, as is customary with practical men, the small wheel (which is supposed always to be driven by a greater one) the *pinion*, and its teeth, the *leaves* of the pinion. The line which joins the centres of the wheel and pinion may be called the *line of centres*. Now there are three different ways in which the teeth of one wheel may act upon the teeth of another, and each of these modes of action requires a different form for the teeth.

I. When the teeth of the wheel begin to act upon the leaves of the pinion just as they arrive at the line of centres; and, when their mutual action is carried on after they have passed this line.

II. When the teeth of the wheel begin to act upon the leaves of the pinion, before they arrive at the line of centres, and conduct them either to this line, or a very little beyond it.

III. When the teeth of the wheel begin to act upon the leaves of the pinion, before they arrive at the line of the centres, and continue to act after they have passed this line.

'I. The first of these modes of action is recommended by Camus and De la Hire, the latter of whom has investigated the form of the teeth solely for this particular case. When this mode of action is adopted, the acting faces of the leaves of the pinion should be parts of an *interior epicycloid* generated by a circle of any diameter rolling upon the concave superficies of the pinion, and the acting faces of the teeth of the wheel should be portions of an *exterior epicycloid* formed by the *same* generating circle rolling upon the convex superficies of the wheel.

'Now it is demonstrable (see the article CYCLOID, Supp. English Encyclo.) and has before been mentioned in our article PARALLEL *motions*, that when one circle rolls within another whose diameter is double that of the rolling circle, the line generated by any point of the latter will be a *straight line*, tending to the centre of the larger circle. If the generating circle, therefore, mentioned above, should be taken with its diameter equal to the radius of the pinion, and be made to roll upon the concave superficies of the pinion, it will generate a straight line tending to the pinion's centre, which will be the form of the acting faces of its leaves; and the teeth of the wheel will, in this case, be exterior epicycloids, formed by a generating circle, whose diameter is equal to the radius of the pinion, rolling upon the convex superficies of the wheel. This form of the teeth, viz. when the acting faces of the pinion's leaves are right lines tending to its centre, is exhibited in fig. 14. pl. XXXII. and is perhaps the most advantageous, as it requires less trouble, and may be executed with greater accuracy than if the epicycloidal form had been employed: it is justly recommended both by De la Hire and Camus as particularly advantageous in clock and watch work.

'The attentive reader will perceive that, in order to prevent the teeth of the wheel from acting upon the leaves of the pinion, before they

they reach the line of centres, and that one tooth of the wheel may not quit the leaf of the pinion till the succeeding tooth begins to act upon the succeeding leaf, there must be a certain proportion between the number of leaves in the pinion and the number of teeth in the wheel, or between the radius of the pinion and the radius of the wheel, when the distance of the leaves is given. But in machinery the number of leaves and teeth are always known from the velocity which is required at the working point of the machine: it becomes a matter, therefore, of great importance, to determine with accuracy the relative radii of the wheel and pinion.'

The author next determines the ratio that ought to obtain between the radius of the wheel and of the pinion; and then he considers what ought to be the form of the teeth of the wheel, when the teeth of the pinion or small wheel are cylindrical staves, fastened between two circular boards or plates parallel to each other. The method which he states may be found in Camus's Dissertation, and is merely graphical. The equation of the curve for the form of the teeth is not given either by the present author or M. Camus.

'If the teeth of wheels (says Mr. G.) and the leaves of pinions be formed according to the directions already given, they will act upon each other, not only with uniform force, but also without friction. The one tooth rolls upon the other, and neither slides nor rubs to such a degree as to retard the wheels, or wear their teeth. But as it is impossible in practice to give that perfect curvature to the acting faces of the teeth which theory requires, a certain quantity of friction will remain after every precaution has been taken in the formation of the communicating parts.'

It appears to us that some error must lurk in this passage. If an uniformity of action be produced, friction will ensue: the author has not proved that no friction will ensue; and if we doubt our own speculations and researches on this point, we have great authority to produce against the assertions in the passage just quoted. After having stated the *only Values* of certain quantities, (x, y,) that satisfy an equation involving the two conditions, uniform motion and no friction, Euler says, "*sicque prodirent duæ rotæ dentibus destitutæ: ac propter ea fieri nequit, ut utrique conditioni præscriptæ satisfiat.*"—Again; "*Quoniam autem fieri nequit, ut motus utriusque rotæ reddetur uniformis, simulque attritus in contactu dentium mutuo evitetur, videndum est utri harum duarum conditionum potius satisfieri conveniat, altera neglecta,*" &c.

If we examine the form of the teeth of which the author speaks in the first volume, (that is, when they are involutes of circles,) it will readily appear that friction must take place; and indeed, on general grounds, without entering into Euler's intricate equations, it might be shewn that, when equable motion is produced, friction cannot be avoided.

Mr.

Mr. Gregory has spoken of Euler's memoir; and in dark language he has commended it. We plainly declare that there are parts in it, the meaning of which we do not comprehend: we refer not to the symbolical operations, but to an observation (p.307,) that is made subsequently to the deduction of the equation for the form of the teeth when they act without friction, and when the contact takes place in the line joining the centres of the two wheels. The passage thus commences; "*Verum hic ingens incommodum occurrit quo hujusmodi dentes ad praxin planè inutiles redduntur,*" &c. and the reason which he assigns is that, in the tooth of the wheel A urged by the teeth of another wheel B, a line drawn from the centre of the wheel A must make with the curve of its tooth an obtuse angle: A.M.C. is that angle: he then says, "*Cum igitur dentium natura non permittat, ut angulus A.M.C. ubique sit obtusus, evidens est, fieri non posse, ut hoc modo rota alia ab alia ad motum incitetur.*" We apprehend that the angle A.M.C. may be obtuse, and consequently that motion can be produced without friction.

The motion of bodies towards fixed centres, of bodies revolving in curves, and of bodies moving in constrained paths, are treated in the division or book intitled Dynamics. The laws of the motions of the first and second kinds, at least in the cases usually given, are assigned without difficulty; and the author has neatly and exactly demonstrated the theorems relating to central forces, the laws of the motions of projectiles, of the oscillations of bodies in Cycloids, &c.

In treating of motion of the third kind, under which is comprehended the rotation of bodies round a fixed Axis, he has availed himself of the labours and inventions of the geometricians of the continent, but the matter might have been better arranged and woven together. In the rotation of bodies round a fixed Axis, it is the fundamental proposition that occasions the difficulty of demonstration: that being once established, and an expression for the force acting on a particle at a given distance from the centre of motion being obtained, all the ordinary propositions follow with the greatest ease; and expressions for the centre of Oscillation and Gyration flow as corollaries from the original propositions. To this subject belongs almost all that Mr. Atwood has included within his 6th section.

There are two methods,—*related* methods, however,—of treating this part of Mechanics: if A, B, C, &c. be the parts of a system, the force acting on any particle (as A) may be found by dividing the moving force by the quantity of matter moved, taking into consideration the difference of the velocities with which the several parts are moved: from such accelerating force, the velocity may be found, and the time. This is

nearly the plan pursued by Mr. Atwood in his sixth section; and it is sufficiently plain in those cases in which the parts of a system revolve round a fixed Axis. If, however, the velocities of the parts of the system do not vary as their distances from the centre of motion, (which case happens when the parts of the system are connected with flexible strings,) although the accelerating force may be found, yet the determination of the velocity will frequently depend on a difficult Integral. A confirmation of the truth of this remark may be obtained from the problem given by Mr. A. towards the end of his sixth section; which problem, in consequence of its erroneous solution, has been several times discussed in a valuable work intitled Leybourn's Mathematical Repository. Here we may remark that this problem was solved (and *exactly* solved) seventy years ago by Bernoulli. If we recollect rightly, for we cannot immediately refer to the proper documents, neither Thomas Simpson nor Atwood, nor yet the subsequent demonstrators of the problem, have noticed this circumstance. The determination of the accelerating force, then, is one method of solving this class of problems. Foreign mathematicians employ the theorem of the *Conservatio Virium Vivarum.* In Mr. Leybourn's publication, just mentioned, a partial demonstration of this theorem has been given by Mr. Dawson; and the employment of it undoubtedly leads to the solution of problems with greater facility and conciseness than the former method.

This theorem was employed by Bernoulli as a principle for the solution of various problems in Dynamics; and it is indeed most fruitful in the consequences to which it leads. The merit of this mathematician, and of Leibnitz, is not always in this country fairly and sufficiently appreciated. They were emulous, perhaps envious, of Newton; and therefore Englishmen, zealous in opposing their claims to mathematical distinction and pre-eminence, depressed their real merit beyond its just level. We still in some measure retain, and our books communicate to us, this prejudice: but it would be corrected if we now examined their writings; and we should then probably confess that, although Newton was the *greatest* mathematician and philosopher, Bernoulli and Leibnitz were certainly *very great* mathematicians and philosophers.

At p. 265. cor. 5. a wrong inference is made concerning the convertibility (if we may so term it) of the centres of suspension and oscillation. If S, O, G, be the centres of suspension, oscillation, and gravity, respectively, it does not follow immediately, because $SO.\ SG = md^2 + m'd'^2 +$ &c. that, if S be transferred to O, O will be transferred to S: the thing is true, but a process or proposition is omitted: it ought to be shewn that

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$$SG = \frac{mg^2 + m'g'^2 + \&c.}{m + m' + \&c.\ GO}$$

g, g', g'', &c. being the respective distances of the particles m, m', m'', &c. from the centre of gravity.

In the first volume of this work are contained, besides Mechanics properly so called, Hydrostatics, Hydrodynamics, Pneumatics, &c. We approve the latter part of the volume less than the first. The subjects, indeed, are in their nature rather vague, and bear not easily the strictness and precision of mathematical discussion: but the author has not laboured with *felicity;* his article on Hydrostatics is rather meagre, and to our taste much too wordy.—Over the second volume, which contains the account of Machines, we have whiled away many an hour, and have gained some instruction. The drawings are well executed, and, which is seldom the case, adequately present to the eye the construction of the machines. Mr. Gregory, however, sometimes writes too much or not enough: for instance, in Archimedes' screw, the mathematical processes, which do not go one-tenth of the way to explain its theory, should have been omitted, and a plain description of the uses and mode of action of the machine alone retained:—while to aid the explanation of the machine next described, (the shoe-maker's implement to enable him to work in an upright posture,) a diagram ought to have been added.

To the second volume, and the accompanying volume of plates, this publication is principally indebted for its claim to distinction and patronage. It is our duty and our wish to state and enforce that claim; for although, in the nicety or fastidiousness of criticism, we should reject some parts and alter others, yet the performance on the whole is useful and valuable, creditable equally to the talents and the industry of its author. **RW.**

Art. III. *New Observations on the Natural History of Bees,* by Francis Huber. Translated from the Original. 12mo. pp. 310. 5s. 6d. Boards. Longman and Co. 1806.

Since the experiments reported in these pages appear to have been conducted with great accuracy, and especially since they lead in several instances to curious and very unexpected results, we cannot refrain from expressing our surprize that, during a term of fifteen years, they should have remained inaccessible to the mere English reader. This singular fact may, perhaps, be partly ascribed to the general diffusion of the French language among our men of science, and partly to a defect of zeal in the prosecution of entomological studies.

At all events, the British public are indebted to the present translator; who has executed his task with care and fidelity, and who appears to be no mean proficient in that department of Natural History to which we have just alluded.

It is well known to continental naturalists, that M. Huber devoted a very considerable portion of his life to the observation of the manners and habits of those interesting little creatures which supply us with the sweets of their labours, and astonish us by the wonders of their social economy. The patience and ingenuity which characterize his investigations, and the intimate correspondence which he cultivated with Bonnet, impart additional authenticity and value to his communications.

'It is a remarkable circumstance (says the translator) that he laboured under a defect in the organs of vision, which obliged him to employ an assistant in his experiments. Thus these discoveries may be said to acquire double authority. But independent of this the experiments are so judiciously adapted to the purposes in view, and the conclusions so strictly logical, that there is evidently very little room for error. The talents of *Francis Burnens*, this philosophic assistant, had long been devoted to the service of the author, who, after being many successive years in this manner aided in his researches, was at last deprived of him by some unfortunate accident.'

Our object, then, is not to criticize M. Huber's statements, since all the circumstances with which they are accompanied sufficiently remove every thing like doubt, at least from our own minds: but we apprehend that we shall render an acceptable service to many of our readers, if we present them with a summary of some of the principal results.

M. Huber's observations are contained in thirteen letters addressed to the celebrated Bonnet of Geneva: but they manifest little of the liveliness or digressive reflections which are so much adapted to the spirit of epistolary compositions. They are rather to be considered as a series of propositions related with gravity and undeviating connection with the subject, and deriving their interest from the striking and satisfactory information which they convey. It may be proper to premise that the experiments were all made with what the author calls *leaf* or *book hives*. Aware of the inconveniences attending those of glass, constructed on Réaumur's principles, he took several small fir boxes, a foot square, and fifteen lines wide, and joined them by hinges, so that they could be opened and shut like the leaves of a book.

'When using a hive of this description, (he says) we took care to fix a comb in each frame, and then introduced all the bees necessary for each particular experiment. By opening the different divisions successively, we daily inspected both surfaces of every comb. There was not a single cell where we could not distinctly see what

passed

passed at all times; not a single bee, I may almost say, with which we were not particularly acquainted. Indeed, this construction is nothing more than the union of several very flat hives which may be separated. Bees, in such habitations, must not be visited before their combs are securely fixed in the frames, otherwise, by falling out they may kill or hurt them, as also irritate them to that degree that the observer cannot escape stinging, which is always painful, and sometimes dangerous: but they soon become accustomed to their situation, and in some measure tamed by it; and, in three days, we may begin to operate on the hive, to open it, remove part of the combs, and substitute others, without the bees exhibiting too formidable symptoms of displeasure. You will remember, Sir, that on visiting my retreat, I shewed you a hive of this kind that had been a long time in experiment, and how much you were surprized that the bees so quietly allowed us to open it.'

The first three letters relate to the impregnation of the queen-bee. On this part of his subject, the author first refutes the opinions of Swammerdam, Debraw, and the Lusatian observers, and then establishes, in the most convincing manner, two very important facts; namely, that the queen is impregnated by union with the male, and that this union is accomplished in the air.—Some physical and anatomical details occur on this point, which we refrain from particularizing.—Various experiments, which seem to be perfectly conclusive, are also adduced to prove that, when the sexual union is retarded beyond the twentieth day, only an imperfect impregnation takes place; and the queen, instead of laying the eggs of workers and males equally, will lay none but those of males. M. Huber candidly avows his inability to explain his own discovery. He concludes, however, that, 'as no fact in nature is unique, it is most probable that the same peculiarity will also be found in other animals. An extremely curious object of research would be to consider insects in this new point of view. I say *insects*,' continues he, 'for I do not conceive that any thing analogous will be found in other species of animals. The experiments now suggested would necessarily begin with insects the most analogous to bees; as wasps, humble bees, mason bees, all species of flies, and the like. Some experiments might also be made on butterflies; and, perhaps, an animal might be found whose retarded fecundation would be attended with the same effects as that of queen bees.'

M. Huber's researches likewise completely corroborate M. Schirach's beautiful experiments on the conversion of *common* worms into *royal* worms. It appears, however, from the details, that the German observer mistook when he affirmed that the subjects of this conversion should be three days old, since the experiment succeeds equally well with those of two days

old, or even with those which have been only a few hours in existence. M. Schirach had, moreover, too rashly maintained that the females were incapable of laying royal eggs.

The following sentences, though apparently hypothetical, are ultimately reduced to truisms by the test of various experiments, and afford a satisfactory confirmation of the discovery of *fertile workers* made by M. Riems.

'From M. Schirach's elegant discoveries, it is beyond all doubt that common bees are originally of the female sex. They have received from nature the germs of an ovary, but she has allowed its expansion only in the particular case of their receiving a certain aliment while a worm. Thus it must be the peculiar object of inquiry whether the fertile workers get that aliment while worms.

'All my experiments convince me that bees, capable of laying, are produced in hives that have lost the queen. A great quantity of royal jelly is then prepared for feeding the larvæ destined to replace her. Therefore, if fertile workers are produced in this situation alone, it is evident their origin is only in those hives where bees prepare the royal jelly. Towards this circumstance, I bent all my attention. It induced me to suspect that when bees give the *royal treatment* to certain worms, they either by accident or a particular instinct, the principle of which is unknown to me, drop some particles of royal jelly into cells contiguous to those containing the worms destined for queens. The larvæ of workers, that have accidentally received portions of so active an aliment, must be more or less affected by it; and their ovaries should acquire a degree of expansion. But this expansion will be imperfect; why? because the royal food has been administered only in small portions, and, besides, the larvæ having lived in cells of the smallest dimensions, their parts cannot extend beyond the ordinary proportions. Thus, the bees produced by them will resemble common workers in size and all the external characteristics. Added to that, they will have the faculty of laying some eggs, solely from the effect of the trifling portion of royal jelly mixed with their aliment.'

Indeed, it appears from the sequel that the author succeeded in producing fertile workers in the hive, at pleasure.

With regard to the combats of the queens, the massacre of the males, and the reception of a strange queen, M. Huber confirms most of the observations of Reaumur, and bears testimony to their superior accuracy, when compared with those of the German and Lusatian writers. Having distinctly ascertained that the queen is oviparous, a circumstance which the French naturalist had left undecided, this ingenious observer next informs us that no extraordinary aid or attention is required for their exclusion; and that the periods of existence, assigned to the three sorts of bees before they assume their ultimate form, have now been exactly determined.

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'The worm of workers passes three days in the egg, five in the vermicular state, and then the bees close up its cell with a wax covering. The worm now begins spinning its coccoon, in which operation thirty-six hours are consumed. In three days, it changes to a nymph, and passes six days in this form. It is only on the twentieth day of its existence, counting from the moment the egg is laid, that it attains the fly state.

'The royal worm also passes three days in the egg, and is five a worm; the bees then close its cell; and it immediately begins spinning the coccoon, which occupies twenty-four hours. The tenth and eleventh day it remains in complete repose, and even sixteen hours of the twelfth. Then the transformation to a nymph takes place, in which state four days and a third are passed. Thus it is not before the sixteenth day that the perfect state of queen is attained.

'The male worm passes three days in the egg, six and a half as a worm, and metamorphoses into a fly on the twenty-fourth day after the egg is laid.'

In the course of his examinations, M. Huber discovered that the worms both of workers and males fabricate complete coccoons in their cells; whereas the royal larvæ, from the figure of their cells, are obliged to leave their covering open behind, and thus permit the first royal nymph that is transformed to attack the rest, and sting them to death, which it never fails to do. That this singular provision in favour of *monarchy* results from the form of the cells, and not from blind instinct, is obvious from the following simple experiment: when royal worms were put into cylindrical glass cells, or portions of glass tubes resembling common cells, they spun complete coccoons; and when common worms were put into very wide cells, they left the coccoon open.

The author's observations on the formation of swarms mostly coincide with those of Réaumur. The latter had suspected that the old queens sometimes conduct the young swarms; and, from M. Huber's experience, it appears incontestible that 'the old queen always conducts the first swarm: but never quits the hive before depositing eggs in the royal cells, from which other queens will proceed after her departure.' These cells appear to be an object of very particular care to the remaining bees, who prevent the young queens successively hatched from leaving them, unless at an interval of several days between each. It is also worthy of remark that young queens conducting swarms from their native hive are still in a virgin state.

Without greatly exceeding our limits, we cannot enter into the illustration of these important particulars in the history of the bee; neither can we dwell on the extraordinary effects of the royal food and treatment, which invite to new views of animal

animal economy.—Amputation of the wings was not found to affect the fruitfulness of queens, but a privation of both the antennæ produced consequences which could scarcely have been divined.

'On the fifth of September, (says the author) I cut both off a queen that laid the eggs of males only, and put her into the hive immediately after the operation. From this moment there was a great alteration in her conduct. She traversed the combs with extraordinary vivacity. Scarcely had the workers time to separate and recede before her; she dropped her eggs, without attending to deposit them in any cell. The hive not being very populous, part was without comb. Hither she seemed particularly earnest to repair, and long remained motionless. She appeared to avoid the bees; however, several workers followed her into this solitude, and treated her with the most evident respect. She seldom required honey from them, but, when that occurred, directed her trunk with an uncertain kind of feeling, sometimes on the head and sometimes on the limbs of the workers, and if it did reach their mouths, it was by chance. At other times she returned upon the combs, then quitted them to traverse the glass sides of the hive; and always dropped eggs during her various motions. Sometimes she appeared tormented with the desire of leaving her habitation. She rushed towards the opening, and entered the glass tube adapted there; but the external orifice being too small, after fruitless exertion, she returned. Notwithstanding these symptoms of delirium, the bees did not cease to render her the same attention as they ever pay to their queens, but this one received it with indifference.'

In his concluding letter, M. Huber recommends the use of leaf hives, and a *moderate* participation in the produce of the labours of bees, as the most infallible means of preserving the stock. A certain quantity of honey and wax, he observes, will be best secured by a number of hives, rather than by plundering a few of a great proportion of their treasures. He is likewise of opinion that more hives may be kept in a country abounding in meadows, and where black grain is cultivated, than in a district of vineyards or corn.

The tranlator has thrown some of the anatomical details into an Appendix; particularly one passage, which states the discovery of a singular fact in the procreative commerce of these animals. Such discussions, however, are adapted solely to the contemplation of the physiologist. We shall only add that the volume offers to the reader, in a small compass, a considerable quantity of important information; and that the author's conjectures, whenever they occur, are characterized by good sense and modesty.

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ART IV. *Elements of Intellectual Philosophy*; or, an Analysis of the Powers of the Human Understanding; tending to ascertain the Principles of a Rational Logic. By R.E. Scott, A.M., Professor of Moral Philosophy in the University and King's College, Aberdeen. 8vo. pp 401. 9s. Boards. Constable and Co., Edinburgh; Cadell and Davies, London.

WITH the primary intention of forming only a text-book for part of a course of Academical Lectures, Mr. Scott enlarged his plan and augmented his materials until the result has been the present volume. We infer, therefore, that, as it is now offered to us, it contains all the elucidation and explanation which the Professor has been accustomed orally to bestow on the abstruse subject of Intellectual Philosophy. He found reason to believe, he says, 'that a short Treatise, which should contain an Analysis of the Powers of the Human Understanding, tending to illustrate the Principles of sound Reasoning and scientific Investigation, might be a desirable acquisition to Students in general: because the Elementary Systems of Logic which have yet appeared, are almost all founded upon the metaphysical subtleties of the schoolmen; and have little reference to the present advanced state of Intellectual Philosophy. Actuated by these considerations, the Author presumes to offer to the Public the following attempt to supply a desideratum in Elementary Science; which may prove of some use to the Student, till an abler hand shall undertake the execution of the task.'

Certainly, this work ought to be highly valued by the public, if it can occupy the place and discharge the duties of an elementary system of logic. We concede to the author, that former treatises are founded on the metaphysical subtleties of the schoolmen: that is, are generally either false or fanciful, or both. Many of these subtleties were verbal, general terms being used without precise signification, or, which is the same thing, without preceding definition. These faults, then, ought most carefully to be avoided in a treatise which professes to be formed in direct opposition to such a system of subtleties: yet, without meaning to say that Mr. Scott endeavours to perplex his readers with false refinements or imposing terms, we must remark that he leaps at once *in medias res*, and, in his first half page, distributes the objects of human knowlege into material and intellectual, and gives the distinguishing characteristics of matter and of mind. It is not our intention to controvert the justness of the distribution, nor to question the utility of general terms: but, when such distributions and terms occur in the beginning of an elementary treatise, the young student

student who is solicitous to acquire notions, and not words, must find himself in as great a dilemma as if he suddenly plunged into the forms, accidents, and essences of the metaphysical schoolmen.—The evil of which we complain, is very common, and demands a remedy. Are we never to have a Horn-book of Metaphysics, or a Grammar of Intellectual Philosophy? Such an introductory work is very necessary; and no Professor, whatever be his abilities, should despise the construction of it as beneath his exertion. If difficulties rouse ambition, we apprehend that no inconsiderable difficulties await the composition of a plain and perspicuous Grammar of the human mind.

Of metaphysical science, Reid and Dugald Stewart have familiarized and simplified the study, and have laid down most excellent rules for its cultivation. These writers, however, suppose their readers to possess some knowlege of metaphysics, and write principally to the learned: but a student requires a treatise springing from lower beginnings; in which many pages should be turned over before a faculty or mental power was mentioned. Almost all authors who write on Mind are too prone to talk of powers and faculties, and suddenly to parcel out the Intellect into conception, perception, abstraction, &c.—in fact, to take a theory for granted which it is their business to prove.

In Metaphysics, as in Physics, a just philosophy teaches us to attend first to facts, or mental phænomena: in our farther progress, those mental phænomena which appear mixed are to be separated into simpler phænomena, and the laws of their composition are to be observed; and since it will be necessary to class them, terms of classification must be invented. The introduction of such terms, however, ought to be made with the greatest caution, and most scrupulously: because terms, having associated meanings, are apt to introduce foreign notions; and, in their new alliance, to impart those which are derived from subjects to which they had previously been applied. Lord Bacon finely illustrates the nature of the operation of words, when he says that, "like to the Tartar's Bow, they shoot back on the Understanding."

The exact observation and register of the phænomena of the Mind, and their subsequent classification, form not an easy task: in what treatise is it completely effected? Writers find greater facility in constructing sentences with general and abstract terms: but this is not to explain. The invention of terms may assist and expedite explanation, but explanation can never be involved in a term. That which is simple, and that which is to be proposed as an elementary truth, may, whatever

ever be the subject of discussion, be stated in ordinary words. We feel at once embarrassed and indignant when a treatise, in its very outset, speaks of the qualities of matter and the faculties of mind, and informs us that Consciousness is the *faculty* by which we know the *powers or faculties* of the mind; that Perception is the *faculty* by which we know the *qualities of matter*, &c.

The result of proof should not be prematurely introduced into the demonstrative process. If the terms Consciousness, Perception, Conception, &c. be not mere terms of classification, and if they be made to stand for mental powers and faculties, the existence of such powers and faculties should be rendered evident or probable, before their agency is employed in the solution of phænomena. We feel, hear, think, wish: these acts, if any, are real: but that these acts arise from the operation of powers is either an hypothesis, or a figurative or illustrative mode of expression, or it is the result of reasonings. If the first interpretation be admitted, the author who employs such terms should distinctly explain why he uses them: if the latter interpretation, then much ground of discussion ought to be passed over, before the mention of such terms is introduced.

Few, if any, metaphysical treatises are exempt from the preceding reprehension; and the present work suggested the necessity of inflicting it. Science is said to be advanced by the increasing perfection and dextrous combination of general terms: but Metaphysical Science, in our judgment, would be tending to improvement, if it condescended to use words of ordinary occurrence, of precise meaning, and above all not figurative.

Professor Dugald Stewart, in his Philosophy of the Human Mind, noticing a difference between the mere acts of wishing, thinking, &c. and an observance and attention to the order and laws of such acts, introduced a distinction between Consciousness and Attention, which, for the reasons alleged by that eminent writer, appears to us to be just. Of phænomena classed together, one part differs from another; and of this difference there ought to be some note. Philosophizing, or using language offered to us in analogical subjects, we may say that this difference of phænomena arises from different faculties. Mr. Scott, however, dissents from the necessity of making this distinction:

'Mr. Stewart (he remarks) considers intellectual processes of this nature as objects, not of *consciousness* but of *attention*; but to me there appears no necessity for calling in the aid of this new faculty. That ingenious philosopher has given a variety of interesting illustration- relative

relative to trains of thought, which certainly are daily passing through our minds, but which are never recollected; because, on account of their great rapidity, they are not objects of *attention*, or as I should prefer to say, of *consciousness*. Such, for example, is that train of thought by which we are led to judge of the distances of visible objects, and which includes in it a comparison of various particulars, such as the apparent magnitude of the object, its distinctness or obscurity, the brightness of its colours, the inclination of the axes of the eyes, and change of conformation of the eye itself. In this instance, and in some of the others mentioned by Mr. Stewart, it may be remarked, that the inactivity of Consciousness is to be ascribed, not only to the rapidity of the intellectual process, but also to its having been familiarized to the mind in early life, before the faculty of Consciousness came into exercise. In other instances, particularly such as are ascribed to the mechanical agency of habit, as where a musician comes, by long practice, to perform a piece of music with such facility as to be unconscious of any voluntary effort, the inactivity of Consciousness seems wholly due to the rapidity of the mental exertions; and Mr. Stewart appears to have been peculiarly successful in illustrating the true nature of such phenomena, which had been most unphilosophically ascribed to the influence of an undefined and misunderstood principle called Habit. But, for the ingenious remarks of this philosopher, upon these interesting topics, we refer to his own work, chapter second.'

We see not much of confutation in this passage: the author merely says that he differs from Mr. Stewart: but in a subsequent part he endeavours to put in motion a greater force of argument:

'Still, however, (he is speaking of Mr. Stewart's Illustrations) though I admit the justness and the utility of these illustrations, I can see no necessity for assigning to the mind a peculiar faculty called Attention, whose office it is to take previous cognizance of our various thoughts, in order that they may be again recognized by the memory. I can find no peculiar objects for the employment of this faculty, which do not belong to some one or other of those whose existence seems to be certainly established. Whatever is afterwards remembered is either an object of the senses, that is, of the faculties of sensation and perception; or, it is some mental abstraction, some real or fancied relation, some object of consciousness or conception; in short, of some one or other of those mental faculties which are contained in the enumerations of Pneumatology, without, however, resorting to this disputed one of Attention. Thus, the Attention, if it be a peculiar faculty, must be a generally assisting faculty, which comes occasionally to the help of all the others, to give them clearer views of their several objects.

'Instead of adopting this conclusion, I would (*should*) be inclined to reject the existence of the faculty altogether, and consider the meaning of the term *Attention*, or of *doing a thing attentively*, to be no more than a sedulous and steady exertion of the particular mental power then in question, whether it be Perception, Abstraction, Combination;

tion, or any other. To assert the contrary doctrine, appears to be nearly as inconsistent as to to say, that, when a man lifts a burden of a hundred pounds weight, he must exert a muscular power, different in kind, as well as in degree, from that by which he is enabled to lift a weight of ten pounds. The rapid currents of thought which pass in our minds, generally unknown to ourselves, and which afford the most plausible argument for the necessity of a peculiar faculty, of the nature of Attention, appear to me to be proper objects, not of Attention, but of Consciousness, and, as such, have been considered in Chapter 1st.'

In the first part of this quotation, the author either gives up the point in dispute, or we see not his meaning. The Attention, he says, if it be a *peculiar faculty*, must be a *generally assisting faculty*:—the mode of operation is not the real subject of discussion, it is the Independence and separate Existence of the faculty.

A subsequent passage in the work contains a piece of historical criticism which deserves notice. It is shewn by an extract from Condillac, that this author, previously to Mr. Stewart, considered Attention as a peculiar faculty of the human mind.

Besides the positions which we have mentioned, this first chapter, *on Consciousness*, contains others that excite our doubt, and would, if our limits permitted, provoke us to discussion. Consciousness being, by Mr. Scott's definition, the *power* by which the various *powers* of the mind are made known to us, he says that this power is denied to the lower animals: what must be the nature of the proof that can establish this fact?

The second Chapter treats of *Sensation*; and here, in noticing Dr. Reid's distinction between perception and sensation, the author remarks: 'According to this distinction, the very essence of a sensation consists in its being felt; and, when it is not felt,' it ceases to exist, and has no longer any object; while the objects of perception have a permanent existence without us, whether they are perceived or not.'—Now it seems to us that the latter part of this sentence is not a fair inference from Dr. Reid's opinion; and after the convincing arguments of Berkeley on this point, we were rather surprised at meeting with such a statement.—On the subject, too, of the primary and secondary qualities of bodies, Mr. Scott is again at variance with Berkeley:

'If it be asked (he says) what I mean by the '*smell* of a rose,' it is evident that, in the general acceptation of the phrase, this denotes a sensation of the mind; as appears from the epithets 'fragrant, agreeable,' &c. which are applicable to it, and which alone have meaning when referred to a sentient being. Along, however, with this sensation of an agreeable odour, there is conjoined a perception, by which we form a certain notion of that quality in the rose which is the

cause of its odour; which perception is totally distinct from the sensation; for it cannot be said to be agreeable or otherwise, and it has an external object, whose existence does not depend upon the act of the mind as the sensation does. Yet we have no name whereby to distinguish the object of this perception, unless that which more properly belongs to the accompanying sensation, viz. 'the *smell* of the rose;' a defect of language, which is no doubt the source of much ambiguity.'

We very much doubt whether the mind forms a perception of that quality of the Rose which is the cause of the fragrance; and why is it necessary to form such a perception? If it be not necessary, we do not want a term to distinguish the object of perception; and why invent terms that introduce theories and bewilder the mind?

A little farther on, we find this passage:

'Thus it appears, that language affords, in general, but a single term whereby to distinguish both the sensation and its accompanying perception; and that this term is chiefly appropriated either to the sensation or perception, according as the attention is most engrossed by the one or the other. Upon this circumstance appears to be founded a distinction of the qualities of body into two kinds, called by Mr Locke, *primary* and *secondary*. The reality of the distinction I would place in this, that the primary qualities are those of which we have a distinct perception, and but a slight sensation; while, of the secondary, our perception is but obscure, and we have a strong sensation, which chiefly arrests our attention. Hence, the names of the primary qualities of body more usually refer to the perception by which they are made known to us; while those of the secondary qualities have more properly a reference to the accompanying sensation.'

We cannot undertake to controvert these positions, since we do not clearly apprehend their meaning. What is the *slight* sensation of a primary quality?

In the 3rd Chapter, on *Perception*, an account is given of the various theories that have been formed respecting Perception, from Aristotle to Hume: but we meet with little that is novel in this account, and other authors have on the same subject written more fully. In mentioning Berkeley, Mr. Scott falls into a low expression; 'Berkeley, (he says) though he denies the existence of a material world, yet as became *his Cloth*,' &c.—After having stated Reid's account of the phænomena of perception, he proposes to make a slight alteration in it; and he wishes it to be affirmed that, in every perception of an external object of sense, we find; 1st, Some conception or notion of the object perceived; and 2dly, A strong and irresistible belief of its present existence, which is not resolvable into reasoning, or any other kind of evidence.—

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This statement resolves the belief of external objects and of a material world into an intuitive truth:—but, in perceiving, are we really sensible of the operation of this strong belief? Inquiry may arise on this point.

In treating of *Abstraction*, (Chap. IV.) the author is led to the controversy between the Nominalists, Realists, and Conceptualists.

'If,' says he, 'the ideal theory be relinquished, as I think it must, in consequence of the reasonings of Dr. Reid, the system of the Realists falls to the ground, or at least becomes identified with that of the Conceptualists; for I do not suppose that any philosopher would now be inclined to revive the system of Plato concerning the eternal and independent existence of universal archetypes, or ideas, after the patterns of which all individual things have been formed. The only rational controversy, that now remains, appears to be, Whether is the mind capable of attaching distinct notions, or conceptions, to those general and abstract terms which it so frequently employs? or is it incapable of forming such notions, so that, when it employs general terms, these are to be considered rather as signs than accurate expressions of our thoughts, and if any distinct notion is annexed to them, it must be that of an individual of the species which they are employed to express?'

As the question is important, Mr. Scott proceeds particularly to examine it; and the first section of the discussion treats of the nature and origin of abstract and general terms. We experienced, however, very little satisfaction from this examination; and not being distinctly apprized of the object of the author's reasonings, and certainly not convinced by them, we felt rather surprised at suddenly arriving at this sentence: 'the doctrine, which I have been endeavouring to illustrate,' &c.

The origin of generic terms has been successfully assigned by philosophers. Terms appropriated to Individuals are extended to whole classes of like Individuals; and propositions that are true with the generic term are true when the term is restricted to denote an Individual of the genus. Many propositions are true with the generic term, because they have been proved true of a vast number of the Individuals, or because there seems no sufficient reason why that which is true for one Individual should not be true for like Individuals. All bodies fall towards the earth; observation has verified the assertion in a great variety of instances, and daily experience confirms it; we can distinctly assign the causes, when phænomena happen anomalous to this law: but there must be numerous bodies that are never observed to fall, and with which no experiment was ever made; yet the proposition is asserted

of these, because no reason can be assigned why they should not follow the law. In the above and in similar propositions, however, we cannot be said to annex precise ideas to the generic term: if controversy, indeed, or the necessity of explanation, forces us into illustration, we must enumerate; in the general proposition we should, instead of the term body, name a stone, or an orange, or a guinea; and in these specifications we should have distinct notions of the terms employed or the things specified. With general terms, the case is different; and on this account Condillac and Dugald Stewart have asserted that generic terms are mere signs of convenience, which we acquire the habit of employing with accuracy, but to which no distinct notion can be annexed. This position is controverted by Mr. Scott; who remarks, after having made an extract from Stewart relative to this subject:

'In opposition to this ingenious philosopher, I take upon me to affirm, that though generic terms are very convenient and useful signs, both for communicating our thoughts, and giving them precision, they are by no means indispensably requisite for enabling us to speculate concerning general classes of objects. Thus, I think, though language had contained no such generic term as *man*, we might have entered into many very useful speculations concerning the whole human race: and, in like manner, though we had wanted the words *plant* and *mineral*, we should not have been entirely ignorant of the general properties of the vegetable and fossil kingdoms. Nay, I maintain, that we are actually without such generic terms, in many departments where scientific speculation has been most successfully conducted. Thus, I know of no term, in any language, that properly defines and comprehends the objects of astronomical science. The term *stars* excludes the sun and moon, and perhaps the planets and comets; and hence, in giving a brief explanation of the objects of this science, we are obliged to make use of a circumlocution, viz. *the heavenly bodies*. But certainly a circumlocution is not *a term*, but a clumsy substitute for one, which necessity prompts us to employ. I would likewise observe, that the sense in which generic terms are understood, is by no means fixed and precisely limited; so that to one person they may indicate all the individuals of a certain subject of speculation, while to another their meaning may be more circumscribed. Thus, many writers upon Pneumatology employ the term *mind*, as comprehending not only the intellectual part of man, but also the Divine mind, and every spiritual being; while others limit it to the human mind alone; and are, therefore, without any generic appellation for all the objects of this science. The conclusion I would deduce from these illustrations, is, that generic terms, though extremely useful and convenient, are by no means essential to general speculations, or to the formation of general notions.

'The next point which it is of importance to examine, is, When we reason concerning classes or genera, are the objects of our attention 'merely signs?' that is, have generic terms any distinct significa-

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tion, of which a clear conception can be formed or not? And here, too, I must dissent from the doctrine laid down by Mr. Stewart; for I cannot conceive in what manner accurate reasonings can be carried on, or speculation successfully pursued, by means of terms to which we are incapable of annexing a distinct meaning; insomuch, that when casual association does lead us to annex some meaning to them, *viz.* that of an individual of the class which they denote, this 'has rather a tendency to disturb, than to assist us in our reasoning.'

'The meaning that, according to my apprehension, is attached to a generic term, is an inclusive notion of all the individuals which that term is intended to comprehend. Thus, the word *tree* includes in its meaning all those vegetables to which that name is usually applied; the word *man* comprehends all the individuals of the human race; and so forth This account of the matter is perfectly agreeable to the origin of these terms, as above detailed, where we find a name successively applied to a variety of individuals, on account of a general resemblance observed among them; and consequently, when the name comes to be again employed, the mind naturally attaches to it the notion, not of one, but of many individuals.

'Here, perhaps, it may be objected, that the mind is incapable of forming a notion of such a multiplicity of individuals as must, according to this account of the matter, be conceived to be attached to generic terms. But, in reply to this objection, I would ask, are we capable of distinctly comprehending what is meant by the term *forest*, for example? And I suppose it will be granted that we are; in thus far, at least, that we understand by it, a great collection of trees; although it would be absurd to suppose that any definite number of trees must be thought of when we use the term. Precisely of the same kind, I conceive to be the notion which we attach to the term *tree*, viz. an indefinite number of that kind of plants to which the name can be properly applied. Hence, I would describe the notion which the mind attaches to a generic term, to be a general indefinite notion of the various individuals to which the term extends.'

'A general indefinite notion of the various Individuals, to which the generic term may be applied', appears to us a very loose mode of expression; and, to retort on the author his own words, we have a very indefinite notion of his meaning.

In section 3rd of this chapter, on the ambiguity of abstract and general terms, the author continues to dissent from Professor Stewart's opinion. This latter writer, a Nominalist, instances Algebra as affording the strongest confirmation of the system of Nominalism: Mr. Scott quotes a passage from the Professor's Philosophy of the Human Mind, and then subjoins the following: but whether this comment was intended to explain Algebra, or to refute Mr. Stewart, we cannot determine.

'The algebraic symbols are doubtless of very general application; but I cannot help thinking that their meaning admits of being very

precisely defined. Thus, I conceive the import of the letters *a*, *b*, *c*, *d*, &c. which it employs, to be quantity, (*i. e.* what is susceptible of being numbered, or measured with accuracy), considered in general, or according to some particular limits pointed out by the terms of the problem; + denotes addition; − subtraction; and so on. And if we ever wholly lose sight of these significations during an analytical process, the certainty of the result is nothing dissimilar to what happens in other cases of practical facility, which have usually been explained by a recourse to the principle of habit, and of which the real nature has been so philosophically explained by Mr. Stewart himself.'

Professor Scott has not sufficiently noticed the discovery and theory of David Hartley. We speak not of his Vibrations, but of a very curious mental law, the law of Association, which was pointed out and established by that philosopher, in a most masterly manner. When the present author treats of *Association*, (Chap. V.) he rejects the phrase *Association of Ideas*, and even proposes to substitute for Association, *Combination*. We dislike both alterations. Why exclude a convenient term, *idea*, because there have been absurd ideal systems? *Combination* refers to a faculty and active power of calling up ideas, and of arranging them. *Association* ought to stand for that observed law of the mind, according to which, of two ideas before associated, one that is impressed suggests and calls up the other. According to the technical manner of Hartley, if *A* and *B* have been associated, *A* impressed will raise up *B*. If this faculty or Act be involuntary, *Association* may properly stand for it; and then *Combination* may be used to express an active faculty.

Many other subjects usually introduced into metaphysical treatises are discussed by the author in chapters vi, vii, and viii, on *Conception or Imagination*, on *Memory*, and on *Reason*. An Appendix also contains three Chapters on *Mathematical Reasoning*, on *the Induction of Physical Science*, and on *the Induction of Metophysics and other Sciences*. If we were not tired of objecting, we could make several additional objections against the arguments and reasonings advanced on these points. That Mr. Scott has derived considerable information from the able treatises of Reid and Stewart, we can have little doubt: but he seems not to have obtained an aid that has enabled him to make conquests in the wild and dark regions of metaphysics. Indeed, the science seems to have gone back under his guidance. For several judicious distinctions we are indebted to Mr. Stewart, but these the present author wishes to controvert, and he proposes some new terms and distinctions of his own, which (in turn) we think ought to be rejected. Metaphysical treatises are principally deficient in plainness and simplicity; and this

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defect is not remedied in the work before us. We now quit it, therefore, not without some degree of satisfaction on being relieved from the toil of a perusal which has seldom been invigorated by the stimulus of cogent argument and refutation, or enlivened by the light of new truths and brilliant illustrations.

R.W.

Art. V. *The Nature and Properties of Wool illustrated:* with a Description of the English Fleece. By John Luccock, Woolstapler. 12mo. pp. 360. 5s. 6d. Boards. Harding.

A TREATISE on wool by a professed woolstapler is a sort of *ex cathedrâ* publication; and the implied qualifications of the writer, united with the great national importance of the subject, must impart to it no inconsiderable portion of interest. We need not remark that, from the remotest periods, mankind have been acquainted with the value of wool-bearing animals, and that the most antient records allude to the methods of manufacturing their fleeces. It may be curious, however, to trace the history of cultivated wool through different periods and among different nations; though no discussions of this kind are necessary to persuade us of the great utility of this article to man; nor to convince us of the advantages which may accrue from an examination of its nature and properties, from a full investigation of the circumstances of its growth, and from inviting the grazier, in conjunction with the manufacturer, to consider the best methods of augmenting the quantity and improving the quality of our native produce.

In this light, Mr. Luccock's book is better intitled to notice than many volumes of a larger and more pompous appearance, and perhaps to a more minute review than our limited space and diversified occupation will enable us to bestow. He seems to us to have that enthusiasm for his profession, which induces him to surpass ordinary woolstaplers by studying every branch of his business with scientific assiduity. A mass of information is collected; and various hints are suggested which merit the consideration of the agriculturist, the manufacturer, and the statesman: but we think that he is sometimes too prolix, and that the whole volume wants arrangement and subdivision. His five sections (I. of wool in general; II. of cultivated wool; III. of the essential qualities of wool; IV. of the wool of England; and V. concluding remarks) should have been made into so many chapters, and these should have been broken into sections, including the multitude of subordinate subjects which are introduced; and to the whole an index of reference

should have been subjoined. As the book is at present printed, the sections are fatiguingly long; no indication is given of the transition from one topic to another; and the grazier or stapler, who may wish to turn to any particular part of the treatise, has no guide to direct his search.

Mr. L. informs us, indeed, that his work has been written hastily, but that he has availed himself of all the assistance which he could collect; that his own knowlege has been derived from a residence in different parts of the kingdom; (where all the three kinds of wool passed immediately under his eye;) and that his accounts of the fleeces of those parts which he has not personally visited are derived from the best local descriptions. In an inquiry of so wide a range, in which precise data are not easily collected, he does not presume on perfect accuracy: but, if his statements be sufficiently correct for general purposes, his object is answered.

Before the author proceeds to a description of the essential qualities of wool,—of the circumstances on which its adaptation to manufactures depends,—of the peculiarities of British fleeces,—and to state the number which this island produces, (points which, to the best of his knowlege, he tells us, have hitherto been unattempted,) he offers some introductory matter on wool in general, including the history of wool-bearing animals, and of cultivated wool. The writings of Drs. Anderson and Parry, M. Lasteyrie, &c. have furnished him with materials for this part of his work; and, if he does not particularly quote them, he generally acknowleges his obligations.

Since wool, 'as an article of manufacture, is known to assume *at least* the second place in the rank of importance, as it furnishes a large portion of our population with employment; as it is closely connected with our comfort, and affords many of the ornaments of social life;' and since it is an object also of an extensive commerce, the author cannot help wishing that our fleeces possessed all the excellencies which the climate, and the circumstances of the country will admit;—and that we should ourselves furnish the raw material for our domestic productions, instead of seeking to import it from foreign and rival nations, by which a portion of our advantages is indirectly transferred into the hands of strangers. It is farther hinted that the existence of our commerce for Spanish wool is a proof of the indolence or inattention of our forefathers; and the tendency of Mr. L.'s representation and reasonings is to persuade graziers to improve the quality of the British fleece, and to augment the quantity of both long and short wool, in order that our manufactures may be fed from the backs of our own sheep, without de-

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pending for a supply of the raw material on the political good humour of our neighbours.

Some physiologists have supposed that the first man was black; and Mr. L. is inclined to believe that this was the colour of the first sheep, or something nearly approaching to it. He also supposes that Jacob, when he superintended the flock of his father-in-law, Laban, was a skilful breeder; who took proper measures for producing a ring-streaked or mottled race, 'while he concealed the superiority of his knowlege and the means which he adopted.' A variety in the flock being once obtained, it became an object of importance to increase it; and in a course of years, 'the alteration of the colour of wool taking the line of the richest soils,' white fleeces were produced. As an article to be dyed, and afterward woven in the loom, its whiteness was of such essential importance, that, if the first race of sheep were black, we cannot be surprized that the new variety obtained an universal preference over the original breed.—How far this account partakes of mere hypothesis, we shall not attempt to decide; nor shall we endeavour minutely to trace the history of manufactural wool among the most antient Asiatic nations, and to follow its course through Egypt, Greece, and the Roman Empire, till we arrive at its present state in the communities of Europe. It is a curious fact that the Romans established a manufactory of woollens at Winchester, which was so extensive as to supply their army; and there is reason for believing that the trade which they introduced into Britain was not neglected by the native inhabitants, for the first nine hundred years of the Christian era. The long Spanish wool was imported into this country so early as the 12th century; and we find that, since the days of Edward III., 'British fleeces were admirably adapted to the kind of cloth which was in greatest request, though now they are generally unequal to the production of that which is sought after. Then it was necessary to provide a channel by which the annual surplus of our wool might be vended; now it is as absolutely required of us to supply their deficiency.' Mr. L. investigates the causes of this change in the state of the woollen manufacture; and he calls on those who are interested, to furnish a remedy adequate to the cure of the evil. We cannot present the reader with his minute details concerning the growth of wool; nor enumerate those various particulars which constitute the sub-divisions of his subject, and which are especially interesting to graziers and clothiers: but it was some recompence to us, after having toiled through a long chapter, to be assured 'that improvement must shortly be made in the fleeces of our country, which will

surprise by their magnitude, and gratify by the rapidity of their succession.'

The Section on the essential Qualities of Wool informs us that 'in this country there are three general kinds of fleeces, and each of them is sorted in a manner different from the others. The finest includes all those adapted to the fabrication of woollen articles, and comprehends by far the larger proportion of the wool of the island; the second comprehends the longer pile, that which is suitable to worsted goods; and the other is confined to wool of a medium length, that which is used in the hose trade.'—To this section is subjoined 'a Table shewing the quality of English wool, arranged in classes according to the fineness of the pile;' and we shall abstract the general view which this table presents:

'TOTAL VALUE OF ENGLISH WOOL.

245,290	Packs of	short Wool at	£15	£3,679,350
137,228	Do.	long Do.	13	1,783,964
10,718	Do.	lamb's Do.	10	107,180
393,236	Packs.		Total	£5,570,494

The Slaughter of short-wooled Sheep is	4,221,748 per ann.
Carrion of Do.	211,087
Slaughter of long-wooled Sheep	1,180,413
Carrion of Do.	59,020
Slaughter of Lambs	1,400,560
Carrion of Do.	70,028
	7,142,856
The number of Lambs yeaned per ann. is	7,002,802
Annual decrease,	140,054
	7,142,856'

A summary of the contents of the 4th Section, in which the author examines into the produce of long and short wool in the several districts and counties of England, is exhibited at the end of the work in a long table, in a number of distinct columns; the 1st giving the district, the 2d the county, the 3d the number of acres, the 4th the proportionate stock per acre, the 5th the number of sheep, the 6th the weight of the fleece, and the 7th the number of packs. On this table Mr. L. remarks:

'The whole quantity of fleece-wool produced in England, according to the table, is three hundred thirty four thousand four hundred and thirty packs, of which rather more than one third is adapted to the comb; the remainder is wrought upon the card and fabricated into the different articles of woollen goods. But to this quantity of carding wool, obtained from fleeces naturally short, must be added that proportion of skin wool, which is not long enough to be employed in the manufacture of worsteds. This is the aggregate of several particulars specified in the table, and amounts to forty two thousand five hundred and fifty packs.'

According to Mr. Luccock's reckoning, the quantity of wool produced in England and Wales is much smaller than it has been commonly estimated; he observes, however,

'I do not feel anxious, lest this diminution of sheep should prove detrimental to the woollen manufacture; because, though the flocks of England are not so numerous as formerly, yet those of Scotland and Ireland seem to be increasing in a rapid manner; and in proportion as the waste land of both countries is brought into a state of cultivation, it produces a more useful fleece. Even in England and Wales we have more than three millions of acres capable of being improved, and carrying a more numerous stock; we have two millions of sheep whose fleeces are scarcely wool, and which might be brought to contribute their share to support the woollen manufacture, and to increase the wealth of the country.'

He thus proceeds in his concluding reflections:

'From the general view which we have taken, the English fleece appears susceptible of very great improvement. There are but few tracts of land, and these comparatively small ones, on which it has attained a moderate degree of perfection. Long wool, though not possessed of all the excellent qualities which ought to be communicated to it, is in general, well adapted to those inferior worsted goods, in the manufacture of which it is used, and also to those coarser kinds of woollen articles, which require a long nap and are calculated to produce an extraordinary degree of warmth. But a very small quantity only of this pile, is applicable to superior articles; a more attenuated one might be produced, and would be found of great value. It must be observed with regret that, during the last hundred years, the manufacture of worsted goods has greatly declined. If it be desirable to revive it, care must be employed to render them more thin, flexible and soft; to give them a greater similitude to the fabrics of cotton, or of silk; to qualify them to endure the rivalry of the first of these articles both at home and abroad. But whoever examines the manner in which the manufacture of cotton and that of worsted are conducted, will not only observe a great difference in favour of one, but will almost despair of the revival of the other. In the worsted manufacture only small capitals are employed; no extensive works are constructed for carrying them on; the machines made use of, are simple and old; the masters in general have but little dead stock, and of course, a small stake in the country;

try; the workmen are prejudiced in favour of old modes, jealous of innovation, always obstinate, and till their spirits were broken by distress, they were too commonly vain of their importance, captious, and turbulent. There is in this branch of manufacture but little speculation; and genius lies dormant. There are few articles made now which were not fabricated and in fashion the century before last. But in the manufacture of cotton every thing wears just the opposite appearance; there we observe large capitals, immense establishments, a highly speculative spirit, great confidence, and a combination of all the productions of modern genius. We notice a race of workmen also generally industrious, punctual, and contented: the articles which their looms produce are ever new, and ever varied. The effects which a flourishing manufacture produces, and those which result from a dispirited and dying trade, are obvious to every one, who can compare the state of Manchester with that of Norwich; of Glasgow with Sudbury; the county of Lancaster with Suffolk, or that of Renfrew with Northamptonshire.

'The short wool of England is still in a wretched state, for although some noble efforts to improve it have excited emulation and activity, yet, when compared with what remains to be accomplished, but little has been already effected. When looking over the preceding table, we are surprised at the number of sheep in every district, which might be exchanged for a better stock; and with respect to their coats, no woolstapler, I am pursuaded, who has any general acquaintance with the English fleece, will think me extravagant when I conjecture that of the fifteen millions of short stapled ones, which the kingdom produces, there are not five hundred thousand which even border upon perfection.'

Mr. Luccock finishes with accusing us of national negligence and folly, for neglecting the growth of fine wool; and he recommends the encouragement of this fine material, by imposts on the article of foreign production. Advice is given to graziers and woolstaplers; he thinks that the price of wool ought to be gradually augmented; and he hopes that the interests of the grower and manufacturer will be so balanced as to insure the combined exertions of both.

The language of this volume is an object of inferior consideration: but Mr. L. is occasionally very pompous, as at p. 114. where he calls an orchard 'the precious precincts of Pomona;' and in other places his style soars above his subject. If his facts be correct, however, and his reasoning just, the merit of his work will not be affected by these trivial matters. At least, he has directed the attention of the public to a subject of great magnitude, and for the labour which he has bestowed on it he is intitled to thanks.

Moy.

ART.

ART. VI. *Religious Enthusiasm considered;* in Eight Sermons preached before the University of Oxford in the Year 1802, at the Lecture founded by John Bampton, A. M., Canon of Salisbury. By George Frederic Nott, B. D., Fellow of All Soul's College. 8vo. pp 502. 8s. Boards. Rivingtons.

SOME distinguished members of the Established Church have contemplated with alarm the growth of Methodism, and have regarded the circumstances under which this sect arose, and now maintains its influence, as matters which require the most serious discussion. Mr. Nott being of this number, he avails himself of the opportunity of the Bampton Lecture,—one of the prescribed subjects of which is "the confutation of heretics and schismatics,"—to enter the lists against the advocates of Wesley and Whitfield; to discuss the merits of the methodistic system; and to defend the Apostolic authority of the Established Church against those who arrogate to themselves a right of separating from her, and of instituting a new communion. For this purpose he takes a wide field, argues with all the subtlety of a legal advocate, and from his premises deduces conclusions which, if admitted, must restore all conscientious methodists to the bosom of the National Church. We are apprehensive, however, that Mr. Nott's mode of reasoning is better adapted to flatter the hierarchy, than to gain on the minds and affections of those separatists with whom he undertakes to expostulate. Few, perhaps, will be much offended at having the founders of Methodism represented as Enthusiasts, since the warmth and fervency of their zeal must subject them to this appellation: but their followers will be hurt at having the enthusiasm of their leaders traced to pride and ambition as its source, and at having their conduct branded with the imputation of criminal schism. That Wesley and Whitfield were in many instances visionaries, who acted under the influence of a heated and delusive imagination, no sensible person can have a doubt: but it would be uncharitable not to allow that they were stimulated by a high sense of duty, and (if we admit Mr. Nott's explanation of the phrase) it may even be conceded to them that they "*were moved by the Holy Ghost* *."

Though

* "Certainly the Minister of the Church of England does declare, that, before he presumes to take part in its Ministry, "he trusts he is moved by the "Holy Spirit." Yet who is there that is unacquainted with the sense in which our Church wishes these words to be understood? If in presenting ourselves for ordination we can truly say, that we are not actuated by any carnal motive; if we can say, that

Though we have no wish to encourage schisms in the church of Christ, and though the harmony and affection which result from church-unity are much to be desired, we cannot, in fairly stating the case, and in judging impartially between the parties, declare that the whole weight of the guilt of schism necessarily attaches to the separatist. Mr. Nott's argument is no where more embarrassed than in that part of his discourse which relates to this subject. In assuming the high tone of the authority of an Apostolic Church, and fulminating denunciations of schism against those who, on any ground whatever, secede from their communion, Protestants *hit themselves*, as the common people say, *a slap in the face.* How must Papists smile at hearing such arguments drop from the lips of a clergyman of one of the reformed churches? If the Church of Rome be allowed to be '*apostolically constituted*,' which Mr. Nott grants, as much guilt must attach to our clergy in separating from her, as belongs to the English sectary in separating from his Established Church. Mr. Nott is fully aware of this difficulty; and therefore he artfully proposes not to apply his strictures on the guilt of schism to the case of the Reformers: but will the modern Dissenter submit to this treatment? Is it fair to allow one denomination of Christians the full benefit of the principles of the Reformation, and to withhold it from another? If Church Unity and Church Authority must at all events be maintained, then the claims of the Church of Rome cannot be resisted; and 'the power of pronouncing absolution of sin,' which this preacher asserts 'has been annexed by divine authority to the Christian priesthood,' must appertain, not to the members of a church which has renounced the supremacy of the Apostolic See, but to the

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that we prefer to every other consideration the desire of promoting the cause of true Religion; that we wish in our own persons to profess a life of such strict holiness, as becometh those who minister about holy things; that we are content to occupy such situations in the Church as are, we may reasonably believe, assigned us by Christ's good pleasure, without seeking for them by forbidden means; if we can add likewise, that, as far as we know our own hearts, our charity is lively, our faith pure, and our hope in the mercies of God firm and constant; then we securely say, that we trust that these holy motions proceed from the influence of that Spirit, who enables us not only to do, but to will that which is well pleasing in the sight of God. Is there any thing however in these assertions, that justifies the idea of designation to an extraordinary commission?"

Here is at least nothing which precludes an appointment to an extraordinary commission. Does not St. Paul say, that "*there are differences of gifts; but the same spirit?*"

clergy

clergy alone of the Catholic Apostolic Church. Against the Papist, however, our established clergy would repair to the impregnable fortress of the Scriptures, and say with Chillingworth, "the Bible, the Bible is the religion of Protestants." On this appeal, his cause is safe: but he cannot exclusively take the whole advantage of it to himself.

In the present age, it is of no avail to endeavour to decide questions of religious controversy by the mere weight of Church Authority. Since the Reformation, men every where claim the privilege of examining for themselves, and of exercising the right of private judgment; and it becomes a matter of important consideration, whether those who exact too much are not as great enemies to Church Unity as those who are inclined to give too little. Liberty of conscience the sectary asserts, and he will examine how far the doctrines of the Church harmonize with his views of divine truth. We are of opinion, therefore, that Mr. Nott, with all his ingenuity, will not in his mode of argumentation make any impression on the body of the Methodists. They will be displeased at the very high ground which he takes; will not thank him for his expressions of charity towards them on their having 'abandoned the *one* Apostolic Church;' and will deem it hard that their scheme, as a schism, should be represented as having an immediate tendency to destroy the peace of civil society. Unity is certainly a most desirable object, for the preservation of which all Christians should be solicitous; and, as the natural operation of religious enthusiasm is to affix importance to points which comparatively are of very subordinate moment, the considerate part of mankind will resist the multiplication of distinct communions on frivolous pretexts: but still, while knowlege is diffused, and freedom of inquiry is exercised, a variety of opinions will necessarily prevail; and the only unity which is practicable to any extent is—*the unity of the Spirit in the bond of peace.*

Mo-y.

Art. VII. *An Attempt to illustrate the Articles of the Church of England, which the Calvinists improperly consider as Calvinistical.* In Eight Sermons preached before the University of Oxford in the Year 1804, at the Lecture founded by J. Bampton, M.A., Canon of Salisbury. By Richard Lawrence, LL.D., of University College. 8vo. pp. 460. 8s. Boards. Rivingtons.

When it is considered that our Reformers had just "escaped the Stygian pool" of scholastic theology, we shall be inclined to offer them no stinted measure of praise for the exertions which they made to restore a more rational and scriptural

tural system of faith; and if the Christianity, at present generally professed, be not sufficiently christianized, not they but their successors must take the blame. To reduce the speculations of the schoolmen to the standard of the gospel was not an easy task; and to preserve perfect moderation in resisting the pernicious errors of Popery was scarcely to be expected. In compiling articles for a new church, our divines appear to have conducted themselves with great temper and liberality; but it was naturally impossible for them to extricate themselves from the leaven of existing controversy, and to rise absolutely superior to the spirit and complexion of the times. Their theology, though not woven in the same loom with that of the schools, was constructed of similar materials and partook of the same fashion; and therefore, in order to appreciate its merit as well as to understand its real object and tendency, it is requisite for us to look back to the writings of those authors who flourished at the reformation, and to trace the articles of the Church of England to their primitive sources. This investigation, however, is now become dry and uninteresting; it obliges us to peruse writings which are at present very little read even by the Clergy, and to familiarize ourselves with a species of metaphysics once in vogue, but now happily exploded. Dr. Lawrence has had patience and industry to dig in this neglected quarry; and those who are desirous of discovering the precise strata, on which the articles of our church were constructed, will derive information from his researches.

Several of our modern clergy have contended that the articles are calvinistic, and have assumed to themselves the appellation of "true Churchmen" on the ground of their espousing the system of Calvin: but the object of these pages is to prove, by a weight of evidence which can scarcely be resisted, that the creed of Luther and Melancthon was more respected by our reformers, than that which prevailed at Geneva; and that the repulsive tenets of Calvin and his disciples were cautiously excluded from our national formula. Dr. L. does not advert to the recent controversy on the true doctrine of the articles, nor to Dr. Kipling's excellent pamphlet (noticed by us M. R. Vol. 40. N. S. p. 433) which supports the same hypothesis that is maintained in these sermons. Dr. K. indeed took not so wide a range as the present preacher; contenting himself with shewing, by a comparison of the articles and liturgy with the writings of Calvin, that the former are not in accordance with the latter. A more laboured and more complete demonstration is here exhibited; Dr. Lawrence examines the writings of all the principal reformers on the continent; and by copious extracts from their works, (given in the form of notes at the end

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of the volume) he shews to whom the compilers were *not* and to whom they *were* indebted. The correspondence observable between the language of the articles, and that which occurs in the compositions of Luther, Melancthon, and Bucer, and particularly that which is employed in the Augsburgh and Wirtemberg Confessions, is adduced at length, to demonstrate their Lutheran origin.

The lecturer undertakes, 1st, to shew that the general principles of the reformation, from its commencement to the period of the composition of the articles, were of a Lutheran tendency; 2dly, that the same tendency is manifest in the articles themselves, and is deducible from the history of their compilation; 3dly, he adverts to the doctrine of original sin, as maintained by the Scholastics, the Lutherans, and our own Reformers; 4thly, the tenet of the schools respecting merit *de Congruo*, and that of the Lutherans in opposition to it, are discussed; 5thly, the articles "of Free Will," and "of works before justification," are explained in connection with the controversy which existed at the time of their formation; 6thly, the doctrine of justification, according to the Scholastics, the Lutherans, and our church, is explained; 7thly, an outline is given of the Predestinarian system of the schools, with the subsequent amendments by Luther and Melancthon; and 8thly, the 17th article is considered in conformity with the sentiments of the latter, and elucidated by the Baptismal service.

In the first lecture, the preacher loudly complains that, 'interpreting the articles according to the modern meaning of certain expressions, and disregarding the characteristical notions of the times in which they were first established, the Socinian and the Calvinist combine in giving them a sense which they were not originally intended to convey, and then accuse us (the Clergy) of departing from the creed of our ancestors, and of disbelieving that to which we have all subscribed.' To shew how unfounded this charge is with regard to our modern clergy, Dr. L. volunteers his services; and it must be confessed that he has spared no pains in order to render his defence complete. A large mass of evidence is produced in the notes, to prove the assertion in the text that our national faith was modelled after the Lutheran; and that, in the first compilation of the articles, many prominent passages were taken from the Augsburgh, and in the second from the Wirtemberg Confession *.

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* 'The first of our Articles was taken almost verbatim from the first of the Augsbourgh Confession.

'1st Ar-

It is maintained that, in the article of "original sin," no allusion to imputation in the Calvinistic sense is to be discovered; and the preacher reminds us that no actual condemnation is passed on the corruption of nature, but that it is merely stated to be *deserving* of it. If this distinction be rather too nice for all palates, the following account of the object of the compilers is rational, though it will not please Mr. Wilberforce and some others:

'Avoiding one extreme, they meant not to rush into another; and whatsoever use ignorant or enthusiastical men may have since made of any strong expressions which they adopted, offensive only when misapplied, they never intended so to degrade our nature, as if it were lost to every sense of moral excellence; they were alone desirous of reducing its proud pretensions to the unadulterated standard of holy Scripture, to demonstrate that the Christian redemption is not use-

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'1st Article.

"Unus est vivus et verus Deus, æternus, incorporeus, impartibilis, impassibilis, immensæ potentiæ, sapientiæ, et bonitatis, creator et conservator omnium, tum visibilium, tum invisibilium. Et in unitate hujus divinæ naturæ tres sunt personæ, ejusdem essentiæ, potentiæ, ac æternitatis, Pater, Filius, et Spiritus Sanctus."

'Augsbourgh Confession.

"Videlicet, quod sit una essentia divina, quæ et appellatur et est Deus, æternus, incorporeus, impartibilis, immensâ potentiâ, sapientiâ, et bonitate, creator et conservator omnium rerum, visibilium et invisibilium. Et tamen tres sunt personæ, ejusdem essentiæ et potentiæ, et coæternæ, Pater, Fillius, et Spiritus Sanctus."—

'The Articles, either partly, or wholly, copied from the Wirtemberg Confession, are the 2d, 5th, 6th, 10th, 11th, 12th, and 20th; which, indeed, contain the principal additions and elucidations upon doctrinal points, (that of the Eucharist alone excepted,) adopted at that period.'—

In addition to these proofs of the intercourse of our Reformers with the Lutherans, a note is subjoined to prove their little acquaintance with Calvin:

'So little known was the fame of Calvin in England about this period, that one of his works was translated and published in 1549, under the following title; "Of the Life and Conversation of a Christian Man; a right godly treatise, written in the Latin tongue, by Master John Calvin, *a man of right excellent learning, and of no less conversation.*" Ames's Topographical Antiquities, p. 620. ed. W. H. Does not this encomium prove, that his name, in consequence, if not of its obscurity, at least of its little celebrity, stood in need of some commendation? How differently is Luther's announced in the following work, of rather an earlier period (viz. about the year 1547)! "The Disclosing of the Canon of the Popish Mass. With a Sermon annexed of *the famous Clerk of worthy memory*, Dr. Martin Luther." See Strype's Eccles. Mem. vol. ii. p. 28.'

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less nor grace promised us in vain. Neither were their efforts unavailing. In proportion as the sacred Writings, to which they constantly referred, became more read and better understood, the credit of the theological dictators of preceding ages was gradually diminished, until at length the fairy visions and phantastical speculations, with which a credulous world had been long amused, vanished before the splendour of Gospel day. So puerile indeed were some of these eccentric writers in their glosses upon the fall of man, and the transmission of its effects, that the Church of Rome herself began to grow ashamed of such folly; and to slight in one respect at least the authority of those, who had been her instructors for centuries.'

The popular doctrine of original sin, contemplated through Dr. L.'s gloss, is certainly less objectionable than with the comment of modern Calvinists: but, if 'the splendor of gospel day' were thrown on it, no gloss would reconcile us to its present wording.

The language of the articles "of Free Will" and "of Works before Justification" is said to refer to the efficacy which the Church of Rome attributed to mere external performances, and to be opposed to the doctrine which this church held respecting congruous merit, and the value of the mere *opus operatum*.

'Yet (continues the preacher) obvious as this appears to be, it has not unfrequently been overlooked or disregarded; and the word Justification been contemplated only in the sense, in which it is applied by the followers of Calvin. But our Reformers entertained no such idea of its application. They believed it not to be a blessing, which we may in vain sigh to behold above our reach, granted to certain individuals alone, and always granted irrespectively, by a divine decree, fixed and immutable; but one, which we all possess in infancy, and of which nothing but our own folly can afterwards deprive us. They never asserted the total inability of a Christian to perform a good action, or even think a good thought, until the arrival of some destined moment, when it shall please God, without his own endeavours, to illuminate his understanding, and renovate his affections. The gift of grace, not to be purchased by human merit, but always bestowed gratuitously, they confined not to a selected few, the predestinated favourites of Heaven, but extended to all, who neither by wilful perversity oppose its reception, nor, when received, by actual crime discard it. On the present occasion, indeed, they simply regarded Works before Justification as those, which were more usually denominated works of Congruity, adopting perhaps the former term in preference, because it was precisely that, which had been recently used in the same sense by the Council of Trent.'

The apology for the concluding words of the 13th article is more ingenious than satisfactory: viz. 'they (the compilers) never intended by the appellation "sinful" to erase a moral action from the catalogue of virtues, or to consider it as nei-

ther commendable nor good; but merely to oppose its exaltation above its appropriate character, and its investiture with the high office of conciliation between man and his offended Creator.'

That the article "of Predestination and Election" is not strictly Calvinistic, from the circumstance of its silence on reprobation, has been often observed. Dr. L. does not merely wrest it from the grasp of Calvin, but gives it to the German reformer:

'By explaining this Article in conformity with our baptismal service, we instantly perceive upon what principles divine election is supposed to proceed, and what is that general promise and will of God, of which it speaks, as expressly declared in the word of God; we perceive, that grace, according to the Lutheran doctrine, is directly taught to be both Universal and Defectible, circumstances which necessarily preclude every idea of an arbitrary selection of individuals. Our benevolent Creator, we are told, possesses no private partiality for certain preordained objects of his bounty, but is equally disposed to all, embraces all indiscriminately with the arms of his mercy, and receives all, when dedicated to him by baptism, into the number of his elect; and when, at any subsequent period of our existence, he withdraws from us the light of his heavenly countenance, the cause of that deplorable change is not imputable to him, but to us, who prove defective on our parts, forfeiting in maturer years our title to eternal happiness, and excluding ourselves from salvation.'

Dr. Lawrence offers a very high panegyric on the style of the Liturgy, as 'full without verbosity, fervid without enthusiasm, refined without the appearance of refinement, and solemn without the affectation of solemnity:' but, though we do not dispute its general excellence as a composition for public use, we must observe that, in the note illustrative of his remark, "tied and bound" as a translation of *constringit* is an unfortunate exemplification of fullness without verbosity; and if the psalter be considered as a part of the liturgy, we cannot apply to it the epithet of refined. How preferable in every respect is the Bible version of the psalms!—Dr. L. has taken care not to adopt the liturgy as a model of his own style. Mo-y.

ART. VIII. *A Treatise on the Coins of the Realm;* in a Letter to the King. By Charles, Earl of Liverpool. 4to. pp. 266. 1l. 1s. Boards. Cadell and Davies.

THE subject of Coin is one of those on which the labours of speculative men have of late years been employed with great success, and with equal benefit to society. Problems which puzzled our more simple ancestors have in our own

own times received satisfactory solution; and mischiefs which they aggravated by their ignorance, in their very attempts to correct them, have effectually been prevented. These remarks were in a striking manner exemplified in the discussions occasioned by the late unfavourable state of the exchange in Ireland, and in the expedients which in consequence of them were adopted. In the volume before us, analogous principles of theoretical knowlege are applied to the consideration of a corresponding evil, which has been long a subject of complaint; we allude to the state of the silver coinage; the causes of which are here minutely investigated and learnedly stated, and an obvious course for their removal is clearly indicated. Of the science which directly refers to this nice subject, we perceive no deficiency in the noble author; though, in treating of a few matters collateral to it, we find his views to be less enlarged than we should have conceived them to be.—It will most probably surprize the greater number of our readers, to learn that from 1717 to 1760, the quantity of silver brought to the mint to be coined has been considerably under 600,000 l.

If theorists will bear in mind the object of the work, they will perceive that the author was not required to go more deeply into principles than he has done in the passages which we subjoin:

'The Money or Coin of a country is the standard measure, by which the value of all things bought and sold, is regulated and ascertained;—and it is itself, at the same time, the value, or equivalent, for which goods are exchanged, and in which contracts are generally made payable.—In this last respect, Money, as a measure, differs from all others; and to the combination of the two qualities before defined, which constitute the essence of Money, the principal difficulties that attend it, in speculation and practice, both as a measure and an equivalent, are to be ascribed. These two qualities can never be brought perfectly to unite and agree; for if Money were a measure alone, and made like all other measures of a material of little or no value, it would not answer the purpose of an equivalent. And if it is made, in order to answer the purpose of an equivalent, of a material of value, subject to frequent variations, according to the price at which such material sells at the market, it fails on that account in the quality of a standard or measure, and will not continue to be perfectly uniform and at all times the same.

'In all civilized nations, Money has been made either of Gold, or Silver, or Copper, frequently of all three, and sometimes of a metal composed of Silver and Copper, in certain proportions, commonly called Billon. It has been found by long experience, and by the concurrent opinion of civilized nations in all ages, that these metals, and particularly Gold and Silver, are the fittest materials of which Money can be made. Gold and Silver are perfectly homogeneous in themselves, for no physical difference can be found in any

pound of pure Gold, or of pure Silver, whether the production of Europe, Asia, Africa, or America. They are divisible with the greatest accuracy into exact proportions or parts. From their value they are not too bulky for the common purposes of exchange; and in all these respects they serve better than any other material, as an equivalent. And lastly they are less consumable or subject to decay, than most other commodities.

'Certain portions of these metals, with an impression struck upon them, by order of the Sovereign, as a guarantee of their purity and weight, serve as Coin.'

Coins, it is here observed, whether considered as a measure or an equivalent, are subject to four imperfections; the first of which is the variation in its value with respect to itself in successive periods, occasioned by the greater or less quantity that may happen to be at different times in circulation. Two other causes of this variation are thus stated:

'If Coins are made of two of these metals, a second imperfection is then introduced; for any two of these metals, in successive periods, vary in value with respect to each other. The value of fine Gold, compared with that of fine Silver, was rated, in the 43d of Elizabeth, at less than 11 to 1, at the English Mint. But when Guineas were first coined in 1663, the value of fine Gold, compared with that of fine Silver, was rated in the English Mint at $14\frac{31}{62}$ to 1. Guineas were then coined as 20 Shilling Pieces, and declared by the Mint indenture to be current as such. They have since been made current by Proclamation as 21 Shilling Pieces. The relative value therefore of fine Gold to fine Silver, in the Coins of this kingdom, is now as $15\frac{2079}{11340}$ to 1. And in the Mints of several foreign countries, the value of Gold, compared with that of Silver, is rated still higher. These metals will also occasionally vary in their value, even at the same time, in different countries; and Exchange Brokers, and many Bankers, are induced, on this account, to carry on a traffic in these metals, and in the Coins made of them, to their own profit and to the loss of others.

'If the Sovereign takes upon himself to determine the rate or value, at which Coins made of different metals shall at the same time pass in currency, a third imperfection is introduced into the system; for it is not possible that he should be able to pursue, with sufficient accuracy, the various fluctations and changes, that may in a short time happen, in the relative values of these different metals. Their prices at the market will therefore frequently differ from the rate, at which he has valued them in his Coins; and when Coins made of different metals are equally legal tender, there will of course be two measures of property, differing occasionally from each other. A profit will always in such case be made by those who traffic in Coins, by exchanging that Coin which has the least intrinsic value, for that which has the greatest. The debtor will find it his interest to make his payments in the Coin made of that metal, which is overvalued at the Mint; and such Coins, as are made of the metal undervalued at the Mint will always be melted down and exported.'

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The fourth Cause arises from the wear to which coins in circulation are liable.—It is the object of this work to propose such principles of coinage, as will tend to remedy the second and third of these imperfections.

The two points, to which the learning and reasoning displayed by the Earl of Liverpool are directed, are the expediency of fixing on one metal as the standard or measure of value, and the superior claims of gold for this preference. This doctrine will appear from the passages which ensue:

'The Money or Coin, which is to be the principal measure of property, ought to be made of one metal only. Such is the opinion of Sir William Petty, Mr. Locke, Mr. Harris, and of all the eminent writers on Coin. Sir William Petty says, that *one* of the metals is the only fit matter for Money. Mr. Locke calls this sort of Money the Money of Account, or the Measure of Commerce or Contracts; and he adds, "that two metals, such as Gold and Silver, cannot be the measure of commerce both together in any country." Mr. Harris, in his Essay on Money and Coins, delivers it as his opinion, that only one metal can be the Money, or standard measure of property and commerce in any country; and he calls this sort of Money *the Standard of Money*. These three authors assign their reasons in support of a principle in which they all concur; their reasons, are, in substance, the same; and are so convincing, that the truth of this principle can no longer be controverted. I shall be obliged to have recourse to the reasons they have offered in support of their opinion, in a future part of this Letter; so that it is not necessary to detain Your Majesty by stating them at present. The truth of this principle in fact results from the nature and uses of Money, as before described.—The before mentioned writers have assigned different names to this superior sort of Money, or Coins, by which the Coins made of other metals are to be regulated, and to which they are to be subservient. The Coins, which are to be the principal measure of property, must of course be legal tender without limitation. I shall call this superior sort of Money, or Coins, the principal Measure of Property, or Standard Coin: and having clearly defined my idea, I conceive I have a right to make use of these terms in the sense which I have given to them.

'Certain, however, as the principle is, that the Money or Coins of any country, which are to be the principal measure of property, can be made of one metal only; the convenience of traffic necessarily requires, that in rich and commercial countries, there should be Coins made of several metals, adapted to the several sorts of purchases or exchanges, for which they are intended. Coins made of Gold alone, or of Silver alone, in such countries, will not answer all the purposes of traffic. Coins of Gold are not well adapted for the retail trade, in which sort of traffic the greatest number of the subjects of every country are principally concerned; and Coins of Silver are too bulky for larger payments, and are, in that respect, inconvenient.—It is necessary, therefore, that in commercial countries there should be Coins made of different metals. And if the Coins, which

are the principal measure of property and instrument of commerce can only be made of one of these metals; the inferior Coins, made of other metals, must be legal tender only in a limited degree, as the Sovereign shall direct; and so far only they are the measure of property: and if they are accepted in payment for a larger sum, with the consent of the receiver, (as may sometimes be the case,) they may then be said to be the represenstatives of the Coins which are the principal measure of property, and their value must be made to correspond with it, as accurately as the nature of the subject will admit. It is by adopting this rule, or principle, that the second and third of the imperfections before stated will be avoided, or at least the ill effects resulting from them will be diminished as much as possible.'

The Earl shews, with great precision and neatness, that the convenience of society has already in a degree effected the change which he is solicitous to have constitutionally established; we refer to the legal character which he would have stamped on gold. He maintains that, in fact, gold is become the standard coin; that to which all other coins and articles of commerce are referred and compared, and by which they have their value determined. Indeed, the law has but a very short step to take in order completely to coincide with the plan proposed, as will appear from the following statement of it:

'From the time when Gold Coins were first made in the Mints of this kingdom, these Gold Coins have been equally with the Silver Coins legal tender, and consequently the measure of property, according to the rate or value which the Sovereign thought fit to set upon them. I do not think it necessary here to repeat what I have stated already, that Gold Coins, during a subsequent period, took a value superior to that at which they were rated in the Mint indenture. This was by general consent, and consequently at the option of the person who received them in payment, and not by the authority of Government; so that this superior value was not in truth the legal value. Secondly, that the Silver Coins of this realm, considered as Coins, are now legal tender only in sums not exceeding 25l Thirdly, that the Copper Halfpence and Farthings, made at the royal Mint, are legal tender only in sums that do not amount to Sixpence. That the Copper Twopences and Pence lately authorized to be made by Your Majesty by a private Artist are legal tender only in sums not exceeding twelve pence. And that the Copper Halfpence and Farthings, in like manner authorized to be made by Your Majesty, are legal tender in sums not exceeding Sixpence.'

It is here clearly shewn that, down to a period later than the Revolution, silver was the standard coin of the country: but that a change in this respect began to take place from the year 1717, when, on the report of Sir Isaac Newton, the currency

rency of gold underwent the regulation by which it has ever since been governed.

It is remarked that, at the time of the Revolution, in consequence of the silver coins being greatly deficient,

'Every commodity rose in its value in proportion to this deficiency; they all took their value in reference to the Silver Coins: but none of these evils have happened for many years past, in consequence of the existing defect of our Silver Coins. There is no reason to suppose that any commodity has on this account risen in its price or value. The cause that these evils do not now exist results from a change in the practice and opinion of the people, with reference to the principal measure of property. The Silver Coins are no longer the principal measure of property: all commodities now take their price or value in reference to the Gold Coins, that is, in reference to the quantity of Gold Coins, for which they could be exchanged; in like manner as they took their value in a former period, in reference to the Silver Coins. On this account the present deficiency of the Silver Coins, great as it is, is not taken into consideration, in paying the price of any commodity, to the extent in which they are legal tender. It is clear therefore, that the Gold Coins are now become, in the practice and opinion of the people, the principal measure of property.

'A like conclusion may be drawn from the present state of our Gold Coins, and from the value at which they now pass in currency. The Mint indentures of Charles II. James II. William III. and Queen Anne, and even of a part of the reign of George I to the year 1717, had determined, that the Guinea should pass at the rate or value of 20s., and the other Gold Coins in proportion; yet they did not pass at that, which was then their legal rate or value, but at a much higher rate or value: and in a part of the reign of King William the Guinea was current at even so high a value as 30s. This increased rate or value was not owing singly to a mistaken estimation at the Mint of the relative value of Gold to Silver, but the Gold Coins rose or fell, as the Silver Coins were less or more perfect. No such increase or variation in the value of the Gold Coin has taken place since the year 1717, when the rate or value of the Guinea was determined by proclamation, and the Mint indenture, to be 21s., and the other Gold Coins in proportion; though the Silver Coins now current have long been, and are still at least as deficient as they were in the beginning of the reign of King William. The Guinea and the other Gold Coins have notwithstanding constantly passed, since 1717, at the rate or value given them by the Mint indentures.

'The two foregoing arguments clearly prove the opinion of the people of Great Britain on this subject, in their interior commerce and domestic concerns. I will in the next place shew, what has been the opinion of foreign nations concerning it. At the time of the general Recoinage of the Silver Coins, in the reign of King William, the exchanges with all foreign countries rose or fell, according to the defect or perfection of our Silver Coins. It has already been stated, that at this period *the exchanges to the Low Countries were so very low,*

that the public lost about 4s. in the Pound on all monies remitted there; that the exchange to Hamburgh and to the East Countries was still lower, and to all places in the Mediterranean it was even more to our disadvantage. The most favourable, therefore, of our exchanges was, during this period, 20 per cent. against this kingdom. All these facts are confirmed by the most eminent writers on exchanges. The reason that the exchanges were then so low is also evident. Foreigners at that time considered the Silver Coins of this realm, then very defective, as the principal measure of property, and consequently of foreign commerce, and they rated their exchanges accordingly. The same evil however has never existed since the year 1717, though our Silver Coins have during all this interval, been very defective. But, on the other hand, our exchanges with foreign countries were very much influenced to our disadvantage, when our Gold Coins were defective; that is, previous to the reformation of our Gold Coins, in the year 1774: and this circumstance was one of the principal causes, which then induced the Government to reform the Gold Coins, by recoining them, at a great charge to the public. The conclusion, naturally resulting from these premises, is, that foreigners have for a considerable period, no longer considered our Silver Coins as the principal measure of property, and consequently of foreign commerce; but they consider our Gold Coin as such, and thereby estimate their exchanges.'

Mr. Locke had said that gold was not the money of the world, nor fit to be so. The more correct canon is laid down by Lord Liverpool, that 'coins should be made of metals more or less valuable in proportion to the wealth and commerce of the country, in which they are to be the measure of property.' In illustration of this important idea, it is here added;

'In very poor countries, Coins have been, and still are principally made of Copper; and sometimes even of less valuable materials.

'In countries advanced to a certain degree of commerce and opulence, Silver is the metal of which Coins are principally made.

'In very rich countries, and especially in those where great and extensive commerce is carried on, Gold is the most proper metal, of which this principal measure of property, and this instrument of commerce, should be made: in such countries Gold will in practice become the principal measure of property, and the instrument of commerce, with the general consent of the people, not only without the support of law, but in spite of almost any law that may be enacted to the contrary; for the principal purchases and exchanges cannot there be made, with any convenience, in Coins of a less valuable metal. In this Your Majesty's kingdom, so great is its wealth, and so various and extensive is its commerce, that it is become inconvenient to carry on many of the principal branches of trade, or to make great payments, even in Coins of Gold, the most precious of metals: on this account a very extensive Paper currency has been called to its aid: but this Paper can never be considered as Coin, for it has no value in itself; it only obtains its value with reference to the

the Coins which it represents. Certain descriptions of this Paper currency have, however, from a thirst of gain, been carried by many, and from a love of speculation defended by others, to an extravagant, and, I think, to a dangerous, extent. Paper currency should only be employed, where payment in Coins becomes inconvenient.

'In illustration of the truth of what I have advanced, that Gold is now the proper metal, of which the principal measure of property and instrument of commerce should be made, it may be observed, that the value of Silver in this kingdom, at the accession of William I. compared with the price of other articles, was nearly as great as that of Gold is at present: the Silver Coins were then, and for two hundred and fifty years subsequent to that period, the only Money in currency; and the largest Piece was a Silver Penny, equal in value to something less than 2d. of our present Money. The rents of the Crown, as well as of individuals, were at that time usually paid in kind: and it is natural to conclude, that there must then have been but a small quantity of these Silver Coins in circulation. Every article of commerce is also supposed to have increased in price, since the 1st of William I. at least fifteen times, in the opinion of those, whose estimate in this respect has been the lowest; that is, the Pound Sterling in tale has been reduced to about one-third of what it was at the period before mentioned: and the price of every commodity, compared with the Pound Sterling in tale, has at least augmented in a quintuple proportion; a Pound of Gold, therefore, compared with the present price of commodities, is of about the same value as a Pound of Silver was in the eleventh century, compared with the price of commodities at that early period: and, in this view of the subject, the Gold Coin is now as well adapted to serve as the principal measure of property, or instrument of commerce, as the Silver Coin was at the accession of the Norman Prince to the throne of this kingdom.'

We are aware that this language is not altogether that of pure science: but we conceive that what is here advanced is substantially correct, and must not be neglected in practice.

At the conclusion of his reasonings and statements, the noble Earl thus addresses the royal personage:

'After full consideration of this extensive, abstruse, and intricate subject, I humbly offer to Your Majesty, as the result of my opinion,

'First, That the Coins of this realm, which are to be the principal measure of property and instrument of commerce, should be made of one metal only.

'Secondly, That in this kingdom the Gold Coins only have been for many years past, and are now, in the practice and opinion of the people, the principal measure of property and instrument of commerce. The Integer, or Pound Sterling, which, at the accession of William I. was a Pound weight of Silver, and which, by successive debasements made by the Monarchs of this realm, was reduced in the 43d year of the reign of Queen Elizabeth, to the $\frac{25}{62}$ parts of a Pound Troy of standard Silver, is now become, by the course of events,

events, and by the general consent of the people, the $\frac{20}{21}$ parts of a Guinea, or of 5 dwts. $9\frac{1}{2}$ grs. of standard Gold. At as early a period as the year 1485, that is, the 1st of Henry VII. a Gold Coin, called a Sovereign, then first introduced into circulation, was intended to represent this Integer, or Pound Sterling. In every subsequent reign to that of James I. Gold Coins of the same name, and intended to represent this Integer, were made at the Mint of this kingdom; their weight was generally diminished in proportion as the Gold Coins were, during that period, debased. From the accession of James I. all the new Gold Coins introduced into circulation were also intended to represent this Integer, or Pound Sterling; such as the Unite, the Laurel, and the Guinea; for the Guinea was originally rated in the Mint indenture at One Pound Sterling. It has been shewn, that in a country like Great Britain, so distinguished for its affluence, and for the extent of its commercial connections, the Gold Coins are best adapted to be the principal measure of property: in this kingdom, therefore, the Gold Coin is now the principal measure of property and standard Coin, or as it were the sovereign archetype, by which the weight and value of all other Coins should be regulated. It is the measure of almost all contracts and bargains; and by it, as a measure, the price of all commodities bought and sold is adjusted and ascertained. For these reasons the Gold Coins should be made as perfect, and be kept as perfect, as possible.'—

'If the system now recommended should be adopted, and the Gold Coins be made the principal measure of property and standard Coin, all the multiples of this measure of property will be in the Gold Coins; and all its parts, below the value of the smallest Piece of Gold Coin, will be in Coins made of other metals, that is, of Silver and Copper. This system is much more simple, than if the Silver Coins were to be made the principal measure of property; for, in such case, these Silver Coins would be placed, as it were, between the more valuable Coins of Gold, and the less valuable Coins of Copper; and many of its multiples, as well as many of its parts, must be made of a metal different from that, of which this standard Coin is made.

'Thirdly, it is evident, that where the function of the Gold Coins, as a measure of property, ceases, there that of the Silver Coins should begin; and that where the function of the Silver Coins in this respect ceases, there that of Copper should begin: it is clear, therefore, that so far only these Silver and Copper Coins should be made legal tender, and no further, at least not in any great degree, and it follows, that the Coins both of Silver and Copper are subordinate, subservient, and merely representative Coins, and must take their value with reference to the Gold Coins, according to the rate, which the Sovereign sets upon each of them.'

It is not a little singular that this very intelligent and well informed writer, who is alive to all the inconveniences arising from the variations in the relative value of the two principal coins, and who complains of the different proportions of alloy which have been respectively introduced into them,—

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that he who in so able a manner has stated the effects to which these variations have given rise, and has so satisfactorily explained the causes to which they are owing,—should recommend a regulation which would increase still farther this variation; we allude to that part of his plan by which it is provided that the mint should supply the public with gold coins without charging the expence of workmanship, while it is to incur that charge for all the inferior coins;—and it is still more extraordinary that the Earl should argue for the comparative value of the coins being fixed by authority. If gold be made the standard money, why should not the silver and copper coins be left to find their value like other commodities? This is not a matter of mere speculation, but is attended with very serious consequences, as is most ably shewn in the work before us. In the proportion between the metals observed by Government in its payments and receipts, the subjects would find a sufficiently safe rule.

Having thus submitted his plan to his Majesty, Lord Liverpool is apprehensive that it may be objected to his principles of coinage, that they are wholly new. Certainly, no objection can be advanced with less foundation: these principles have no pretensions to the claim of novelty: but they boast of higher merit, for they are sanctioned by the authority of the ablest writers on subjects of this nature. That which seems to present most of novelty in the work is the proposition of making gold, *eo nomine*, the standard coin: but the author shews that the change, which our circumstances have undergone, has already in effect established that regulation.

The reasons for not changing the present denominations of our coins, and for dropping every idea of introducing a system more consonant to first principles, are regarded as most decisive by this experienced nobleman.

This volume furnishes many passages that would be more agreeable to the generality of readers, than those which we are about to quote: but, as the matter contained in them is most important, and as it perhaps can never be pressed on public attention with greater prospect of success than at this moment, we shall make no apology for allowing it rather a disproportionate space in our journal:

'I have already observed, that the art of assaying, as practised by Mr. Alchorne, and I believe by his successors, at Your Majesty's Mint, is in a state of perfection; probably more so than in most of the foreign Mints; that the nature of the alloy put into the Coins is such, that, all circumstances considered, it ought not to be changed; and that the several denominations of Coins, of whatever metal they are made, are issued from Your Majesty's Mint of due weight; even

more correctly than the present Mint indenture requires. What I have thus said of the security of the precious metals, while they continue under the custody of Your Majesty's Officers; and of the great accuracy observed in converting them into Coins, is certainly no slight commendation: but the Mint is defective in other respects; I mean in the lower departments, that is, in the operative or mechanical parts: it is in want of that new and improved machinery, which has of late years been invented, and from which every branch of British manufactures has profited in so great a degree. Coins were originally struck with a hammer only: in the reigns of Queen Elizabeth and Charles I. Coins were occasionally made by what is now called the Mill and Screw; but this instrument was never introduced into constant practice at the English Mint, till the year 1662, when letters and grainings were first placed on the edges of the Coins. From that time to the present this mode of making Coins has continued to be practised in Your Majesty's Mint; but the new machinery now employed in the manufactory of every sort of metal, in which the mechanics of this country far surpass those of any other, has not in general been admitted into Your Majesty's Mint. It is an acknowledged principle, that machines, which act with a given force, can work with more truth and accuracy than the arm of man, the force of which necessarily varies occasionally, from several causes: another practice has been invented; that of striking Coins in a steel collar, so as to make them perfectly round, and all precisely of the same diameter; an improvement, which certainly contributes at least to the beauty of the Coin; new modes of putting what is called the graining on the edges of Coins have also been invented; which at the same time that they protect the Coins from being filed, equally with the present mode, do not occasion those rough points or edges, which expose them to wear by abrasion or friction. For these, and many other valuable inventions, the public are indebted to the ingenuity of Mr. Boulton, of Soho, near Birmingham. It is singular, that though the manufacturers of England have greatly profited by these inventions, the Officers of Your Majesty's Mint have never, or at least not sufficiently, availed themselves of them: the Mints of foreign countries are in search of them; and their governments in more than one instance have employed Mr. Boulton, in erecting Mints on his new principles; and Parliament has authorised the same. One Government (I need not name it) has, as I have learned from good authority, sent persons at different times, under pretence of treating with Mr. Boulton, in the course of his business, to obtain by artifice the knowledge of his inventions, for the benefit of the countries under its sway.

'But it is not only in the fashion and beauty of the Coins that Your Majesty's Mint would profit by adopting these new inventions; there are other considerations, which strongly recommend their * introduction into Your Majesty's Mint: the Coins of the realm will

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'* In introducing this new machinery, eminent engineers and artists should be consulted; so as to be very careful not to lose in accuracy what may be gained in beauty, expedition, and cheapness.'

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thereby be made with much more expedition, and with less charge to the public. By an account which I have seen, Mr. Boulton can coin at least ten times as many pieces, in a given time, as can be coined at the Mint by the method now practised; and though, as I have already observed, the security of the precious metals, while in the custody of the Officers of the Mint, is at present very great, it will certainly be increased when fewer persons are employed in the operation. If a new Silver Coinage should be undertaken, expedition* is certainly of great importance; and I could wish that the whole might be performed at one Mint in the Tower, rather than at several Mints in different parts of the kingdom, as practised in the reign of King William, and at other preceding periods: it is certainly more easy to find artists of proper talents and abilities, sufficient in number to occupy the respective departments in one Mint, than in many.

'The charges of Your Majesty's Mint ought certainly to be reduced: the accounts I have already stated, though little else than Gold has for many years been coined, sufficiently enforce the propriety of some reduction. This charge may easily be diminished, if the new machinery is employed: in truth, a new Mint indenture, in which all these charges are specified and ascertained, will be absolutely necessary. I have no doubt, that on this occasion Your Majesty will treat the present Officers of Your Mint with the justice and liberality to which they are entitled. Considerable fortunes have occasionally been made by the Masters of Your Majesty's Mint in former times: one great man, who was an honour not only to his country, but to human nature; for the powers of the human understanding were never exerted by any one with so much energy and perspicuity, or carried to such an amazing extent, on subjects that almost surpass human comprehension—this great man being for many years at the head of the Mint, derived an ample fortune from this source, to which he was fully entitled. By representations and reports he frequently apprised the Officers of Your Majesty's Treasury of defects, which he observed in the Coins, and of frauds committed by introducing foreign Coins into circulation at improper valuations. I say nothing either of any of his predecessors, or of those who have succeeded him: it is not indeed necessary; for Your Majesty, by a wise regulation established in 1799, has prevented any future excess in the profits arising from the office of Master of Your Mint, by converting these profits into a fixed salary, not more than

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'* By an account I have seen, it will be easy to coin 60,000,000 of Shillings, or 3,000,00 l. Sterling in a year, with the aid of the improved machinery, or even double, if the nature of the business should require it. According to the estimate I have made, it will not be proper to begin to replace the present defective Silver Coins by new and perfect Silver Coins, unless a quantity, equal in value to 3,000,000l. Sterling, can be at once issued, for the use of Great Britain, and 1,000,000l. for Ireland. For when Coins, particularly such as are beautiful, are first sent into circulation, the people are very much disposed to hoard them.'

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an adequate reward for the discharge of the duties of this office, if properly executed. The profits of the inferior Officers of Your Majesty's Mint are a proper subject of consideration for the Commissioners of Your Majesty's Treasury, who, as well as Parliament, have a right to call for such accounts as may afford them sufficient information. I have in my possession some papers and accounts, derived from a good source, which I shall be ready to furnish, if it shall be thought necessary: the very mode of paying these inferior Officers is not, in my judgment, for persons of that description, in all respects proper. They sometimes gain extravagant profits; at other times they have no employment, and do not derive from their business adequate means of subsistence. From the nature of the business they have not constant employment, nor can they command it, as in other occupations. Such a situation tends to introduce habits of occasional idleness, and may ultimately lead to discontent or dissipation. The Mint of every country should be a sort of College composed of men of science in the superior department; and in the inferior, of eminent artists and artisans in their respective branches of business.'

The inquiry here so satisfactorily pursued might doubtless have been confined within very narrow limits: but the noble author has chosen to connect with it a large portion of collateral matter, which serves however not merely to adorn but very materially to elucidate the subject; and we are persuaded that neither the august personage, to whom the volume is addressed, nor any reader who is capable of comprehending disquisitions of this nature, will regret the circumstance.

In regard to coins, the province of the royal prerogative is very elaborately considered; and a claim in its behalf is maintained, which, however, the author admits it would be most pernicious to call into exercise. It would, we think, have been more discreet not to have in any way insisted on it; at least we are sure that none will dispute that much superfluous pains have been taken to establish it. The claim is that of a right in the crown to raise or lower the denomination of coin, and to mix with it more or less alloy. We deny that any prerogative can be inherent in the crown of these realms, which is inconsistent with the first dictates of natural justice, the foundation of our own and of all municipal laws. Of the inconveniences arising from the exercise of such a right, few persons can be more fully aware than Lord Liverpool himself; who has given a summary of them (at p. 106) which convincingly shews the impropriety of the measure. We would ask the noble author whether a right, so unjust and impolitic, can add any dignity or splendour to the crown of these realms,—all the prerogatives of which are intended for the benefit of the subject?

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This volume is enriched by very neat and succinct accounts of the changes which our coins and the denominations of them have undergone, and of the attempts to debase them which disgrace one short period of our history. The contrast between this country and neighbouring states is in this respect so flattering, that, if our limits permitted us to make farther extracts from this volume, we should gladly quote the historical statement of this point which occurs at page 110 *et seq.*: but for this satisfaction we must refer the reader to the work.

We trust to the great merit of this very instructive performance, and the importance of its contents, as a sufficient apology for the large extracts which we have made from it. We intended to have offered various observations on it*: but we judged it to be most for the interest of our readers to forbear in this respect, in order to allow more room for the text which we have taken the liberty of transferring so largely into our pages.

Many of those who have been distinguished by the favour of kings, and even of the best of kings, have often possessed little merit to sanction the envied preference: but such a remark cannot be applied to this highly raised and favoured subject of George the Third. He lays claim to very respectable talents, and to very considerable services. To us, indeed, his abilities have long been known: in fact, longer than to the public, or to the sovereign.—The language of the present production is throughout (as might be expected) distinguished by its courtly tone, but still it is constitutional, and honorable as well to the monarch as to the author.—The accounts of the bodily suffering and infirmity, under which the work was composed, are very affecting; and they shew in a striking light the strength and vigour of that mind which, with such disadvantages, was capable of so considerable an effort.

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Art. IX. *An Historical Account of the Black Empire of Hayti:* comprehending a View of the principal Transactions in the Revolution of St. Domingo; with its ancient and modern State. By Marcus Rainsford, Esq., late Captain, third West-India Regiment, &c. &c. 4to. pp. 467. (with fourteen Plates.) 2l. 2s. Boards. Cundee.

How fertile of political events is the present period! Even within the narrow compass of a few years, what surpriz-

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* The noble author supposes the circulating coin of the united kingdom to amount to 30 millions sterling: but he does not state the data on which he grounds this most extravagant supposition.

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ing revolutions have convulsed the states and kingdoms of the world! Some empires have suddenly sunken as if undermined by the operations of a volcano; and others have as unexpectedly arisen, like certain islands in the sea thrown up by subterraneous fires. History was never furnished with more various and instructive materials; and though in most of these instances the influence of party or of prejudice will operate in giving particular colourings to details written at the moment, yet, by a comparison of various narratives, the future annalist will be enabled to trace to their true sources the most astonishing of these events. The tremendous subversion of the French Monarchy scarcely offers a more striking spectacle to the politician and philosopher, than the Haytian revolution, which exhibits 'a horde of Negroes emancipating themselves from the vilest slavery, and at once *filling the relations* of society, enacting laws, and commanding armies.' The civilized and savage states seem to have reversed their respective characters; and while an extensive polished nation becomes involved in anarchy and barbarity, a colony of despised African slaves asserts its liberty, and assumes the forms of a regular government.

This latter circumstance is contemplated by the present writer with peculiar satisfaction; and his historical account of the rise and establishment of the Black Empire of Hayti is calculated to excite a partiality to the cause of the Negroes, as well as a detestation of the principles and conduct of the French. Allowing, however, that the Blacks of St. Domingo are completely vindicated in their declaration of independence, it must also be admitted that this measure was a fatal stroke to the *ci-devant* ruling state; and that it was very natural for Bonaparte, when he came into power, to wish to restore to France this most valuable of her sugar colonies. The revolution of St. Domingo was not only the assertion of liberty on the part of the Blacks, but it was also the robbery, not to say murder, of the Whites; and the Government of the Mother Country was justified in espousing the cause of the exiled planters, considering their interest as inseparable from her own. Nevertheless, that the measures planned by the Chief Consul to regain St. Domingo were impolitic as well as atrocious cannot admit of a doubt; and if the treachery and savage cruelty of the French towards the Negroes were such as are here detailed, they merit the loss of this island for ever. Mr. Rainsford justly regards the expedition under General Le Clerc as an eternal blot on the fame of Bonaparte; since the plan was designed, by a combination of force and fraud, to effect the complete subjugation of the Negroes, to whom the

Government

Government had extended Liberty; and his conduct to the estimable Black General Toussaint, was so unfeeling and atrocious that no words can sufficiently reprobate it. If, instead of plotting against a Chief whose power was as legitimate as his own, whose mind perhaps was equally comprehensive, and whose heart appears to have been incomparably superior, he had written to him with sincerity and friendship,—if, instead of sending a military force, he had represented to Toussaint the mutual policy of restoring the relations which subsisted between France and this colony, and had confided in the abilities of the Negroe Chief for the accomplishment of his plan,—St. Domingo might have still belonged to France: but Bonaparte disdained to acknowlege a rival, and preferred the loss of a valuable possession to its acquisition by the aid of a Black compeer. He does not seem to have calculated the force of the Negroes in arms, nor to have reflected on the nature of the country, and on the fatal effects of the climate on Europeans. At one time, General Le Clerc was apparently within reach of his object: but his insincerity, and his base violation of faith in the seizure of Toussaint, plunged every thing into confusion, and taught the Negroes that no truce or treaty could give them security. From this moment, their line of conduct was obvious; self-defence required them to unite in expelling the French, and in declaring themselves independent. The renewal of war in Europe, and our unrivalled empire of the sea, have prevented the French Ruler from sending fresh armies to St. Domingo: but he has not renounced his right to this island; and it is not improbable that, on the return of peace, the forces of Hayti will again be doomed to combat for their liberty and their lives.

The present author, however, regards this empire as established; and, according to his representation of the nature of the country and the character of the people, it promises to be happy and flourishing. He tells us that 'no correct or comprehensive account has been given in our language of this interesting country; and that even those who have enlightened the public mind on other great occasions, have forborne on this wonderful revolution.' In part to supply this omission, he published *a Narrative of Transactions*, &c. in 1802; (for which see M. R. Vol. xxxvii. N. S. p. 333.) and to complete his view of the subject, he offers to us this volume; which, with the substance of his former pamphlet, unites much historical matter:

'In it (says Mr. R.) will be found a succinct, and he trusts candid, view of the early history of the Spanish colony, in which the *impolicy* of cruelty, and the *errors* of injustice, are exposed, in pre-

ference to any national prejudice, or habit. The same ideas are continued, regarding the French establishment, and a reference to human nature is preferred, when considering the character of those, whose actions of terrific splendour could be tried by no other test. In regard to the height of the French colonial prosperity, he has not dilated the account by so minute a view of their domestic life as by some might be wished: but, in what is necessary to give a correct idea of manners and conduct, it is hoped no deficiency will appear. In any case where the question of slavery interferes, considering the subject on a broad basis, without regard to party, he has shewn its general *inexpediency*, rather than scrutinized its measures. And in tracing the revolutionary spirit to its source, he has endeavoured to point out moral delinquency without any other expression of rigidity than that which arose from the subject itself. In cotemporary history, that hazardous, and perhaps invidious enterprize, he has rather adopted those facts, wherever such could be found, which have already received the common consent, than obtruded his own, in their place; and where the latter are of necessity introduced, they have been scrupulously examined and confirmed. His own sojourn at Cape François and Fort Dauphin is the unaffected tale of a way-worn soldier, experienced in the cross roads of life, equally happy in the hospitality of an Indian cottage, or that of a magnificent empire—yet not regardless of each exclusive excellence, nor appropriating that of the one to the other, or denying either. With regard to the transactions of the Black Republic (the appellation first given to the black government by the author), great care has been used to obtain the medium of truth between a variety of conflicting accounts; and, for the better comprehending their direct intent and views, much attention has been paid to give in the translation of their public papers, their original spirit.'

'Since mere description,' as is farther remarked, 'conveys not with so much force as when it is accompanied with graphic illustration,' the author has subjoined plates representing the more than savage mode pursued by the French in exterminating the Negroes, and the barbarous practice of hunting them with blood-hounds. He adds also an engraving of the manner in which the Negroes retaliated on the French, for the cruelties practised on the Blacks who fell into their hands.

The work is divided into six chapters, (independently of a copious appendix,) including an historical sketch of the colonies of Hispaniola and St. Domingo, from their first discovery to the height of their prosperity in 1789; the origin of the revolutionary spirit at this period; account of the progress and independence of St. Domingo; state of manners and independence of the Blacks; with a memoir of the circumstances of the author's visit to this island in 1799 (related in the narrative above quoted); view of the Black army, and of the war between the French Republic and the Negroes; the establishment of a

Black Empire, and the probable effects of the colonial revolution.

A most captivating delineation of the country is given in the first chapter, which tends to increase our concern at its subsequent devastations:

'No description that we have yet seen is adequate to the appearance, even at the present day, of a country, which requires all the aid of romance to imagine, much less to describe:—of fertility, which it requires but the fostering hand of man to guide to all the purposes of life, and of a climate the most salubrious among the Antilles, and in which longevity is general.—"In these delightful countries too," observes Robertson, "Nature seemed to assume another form; every tree and plant, and animal, was different from those of the ancient hemisphere;"—Columbus boasted of having discovered the *original seat of Paradise*.—"In these delightful vales," exclaims the Abbé Raynal, "all the sweets of spring are enjoyed, without either winter or summer. There are but two seasons in the year, and they are equally fine. The ground, always laden with fruit, and covered with flowers, realizes the delights and riches of poetical descriptions. Wherever we turn our eyes, we are enchanted with a variety of objects coloured and reflected by the clearest light. The air is temperate in the day time, and the nights are constantly cool."—"In a country of such magnitude," says Edwards, "diversified with plains of vast extent, and mountains of prodigious height, is probably to be found every species of soil which nature has assigned to all the tropical parts of the earth. In general it is fertile in the highest degree, every where well watered, and producing almost every variety of vegetable nature and beauty for use, for food, and luxury, which the lavish hand of a bountiful providence has bestowed on the richest portion of the globe."—"The possessions of *France* in this noble island," he continues, "were considered as the garden of the West Indies, and for beautiful scenery, richness of soil, salubrity, and variety of climate, might justly be deemed the paradise of the new world."—"What you have said," replies De Charmilly, animadverting on the preceding passage, "is *nothing* when it is known that the extent of the French part is but one half of that of the Spanish division, and that this is yet more fertile than the French part, requiring only cultivators.'

The progress of the French interest in this noble island is traced from its commencement to the period of 1789, when it is said that

'The French establishment reached a height superior*, in St. Domingo, not only to all other colonial possessions, but to the conception of the philosopher and politician; its private luxury, and its

'* The population was considered at about 40,000 whites, 500,000 negroe slaves, and 24,000 free people of colour; and the average exports, as stated by M. Marbois, the intendant of the colony, amounted to 4,765,129*l.* sterling.'

public grandeur, astonished the traveller; its accumulation of wealth surprized the mother country; and it was beheld with rapture by the neighbouring inhabitants of the islands of the Antilles. Like a rich beauty, surrounded with every delight, the politicians of Europe, sighed for her possession; but they sighed in vain; she was reserved for the foundation of a republic as extraordinary as it is terrible, whether it ultimately tend only to the ascertainment of abstract opinions, or unfold a new and august empire to the world, where it has heretofore been deemed impossible to exist.'

So far is the author from regarding the Negroe race in a degrading light, that he deems them capable of the highest intellectual cultivation; and his short residence among them led him to observe traits of character, from which he is induced to augur well of their exertions for the establishment of civil liberty. If we do not entirely adopt his sanguine views, we cannot accede to the opposite notion that these people are destined for slaves, and that it is the will of Providence that they should ever be in subjection to the Whites. Yet Hayti is perhaps too small to constitute an empire absolutely independent; the European interest in the West Indies cannot view such an establishment with complacency; and it is probable, unless other revolutions favourable to its aggrandizement should occur in that quarter of the globe, that it will ultimately be forced to become an appendage of a more potent state. Though a reduction to its former situation may be impossible, it may yet be obliged to own a degree of dependance.

The revolutionary spirit in St. Domingo is said to have owed its birth to an ignorance of human nature, to a blindness to actual circumstances, and to a want of individual virtue in the colonists, who fanned the spark of revolution into a flame by the events which took place in the relations of the colony with the mother-country, on the change of its government. We shall not here review this part of the French history, nor dwell on the measures of folly and of blood by which this fertile island was at length severed from the Gallic yoke. As the occurrences of the expeditions to this colony have been detailed in our public journals, and must be fresh in the memories of our readers, we shall not copy gazettes; preferring to advert to those accounts of manners and characters which the author's visit to St. Domingo enabled him to furnish.—The state of society among the superior class is thus described:

'The superior order had attained a sumptuousness of life, with all the enjoyments which dignity could obtain, or rank confer.—The interior of their houses was, in many instances, furnished with a *luxe* beyond that of the most voluptuous European, while no want of trans-atlantic elegance appeared; nor, amidst a general fondness for shew,

shew, was the chasteness of true taste always neglected. Their etiquette extended to a degree of refinement scarcely to be conceived; and the service of their domestics, among whom were, from what cause was not ascertained, some mulattoes, was performed with more celerity than in many instances in Europe. A conscious ease, and certain *gaieté de cœur*, presided over every repast. Conversation had free scope, except as related to their own former circumstances, but when the defence of their country was the subject, every eye filled with fire, and every tongue shouted – Victory! The names of some, who had seceded from the black army, were the only objects that seemed to excite detestation. In many instances the writer has heard reasoning, and witnessed manners of acuteness and elegance, the relation of which would appear incredible, from those who were remembered in a state of servitude, or whose parents were in situations of abject penury; while sallies of wit, not frequently surpassed, have enlivened many an hour. It would ill become him, notwithstanding the tide of prejudice, which has always pervaded his assertions, to suppose his readers capable of gratification from the chit chat of a St. Domingo table; and it would be equally unjust to employ the opportunities afforded him by unguarded kindness, in the accumulation of fleeting anecdotes, arising from domestic privacy; he therefore contents himself with stating, that the enjoyments of life were to be found in a high degree in the capital of St. Domingo, and that their alloy did not exceed, nor perhaps always equal, that of ancient European cities.

'The men were in general sensible and polite, often dignified and impressive; the women frequently elegant and engaging. The intercourse of the sexes was on the most rational footing, and the different degrees of colour which remained, had lost most of that natural hostility which formerly existed. Several Americans had intermarried with ladies of colour very advantageously, and to appearance happily. They were, generally, very agreeable women, and felt no inequality in their difference of complexion or nation. Like Sappho, they could plead, (in many instances, in point of wit, sprightliness, and pathos, little inferior to the Lesbian muse, though without her powers of song)

> "Brown though I am, an Ethiopian dame
> Inspir'd young Perseus with a generous flame;
> Turtles and doves of different hues unite,
> And glossy black is pair'd with shining white."

That the cottage life of the St. Domingo negroes was more comfortable than it is generally imagined to have been may be collected from an anecdote which is thus related:

'In one instance, the writer was introduced by a brigand of peculiar intelligence, (with whom he had frequent conferences on the military tactics of the black army) to the cottage of a black laborer, of whom an account may not be uninteresting. He had a family of thirteen children; eight of them by one woman, and the remainder by two others; the former only lived with him in the same cottage,

with his mother, who was aged and infirm ; the other two, separately, at a small distance. This man was an epitome of legislature, and his family a well regulated kingdom in miniature. His cottage consisted of three irregular apartments, the first of which was his refectory, where, as often as possible, and always on *jours de fêtes*, his subjects assembled, including on those occasions his three wives. The furniture of this apartment was entirely of his own making, even to the smallest utensil, and with an ingenuity beyond what might be expected from perfect leisure ; notwithstanding the artificer, during the process, had been obliged to attend his labor in the fields, and was a considerable time in arms. On a neat shelf, appropriated peculiarly to their use, lay a mass book, and a mutilated volume of Volney's Travels, some parts of which he understood more than his visitor. Every thing convenience required was to be found on a small scale, and the whole so compact, and clean, with such an air of *properté* throughout as was absolutely attractive. His own bed-room was furnished with an improved bedstead, supported by trussels, with a mattress and bedding of equal quality with the other furniture, but that of his children and mother surpassed the whole. One bedstead contained them, yet separated the male from the female, the young from the aged, and was separated or combined in an instant.—The third was his kitchen and store-house, and might also be called his laboratory, for conveniences were found for chemical experiments, though not of the most scientific kind ; but every utensil for culinary purposes was provided in the best manner. The wife of this laborer (for he had submitted to the ceremony of marriage with the female who had borne him the most children, as is the general custom with them) was nearly as ingenious as himself, and equally intelligent. The mode he pursued in the regulation of his domestic economy was excellent ; as continence is not a virtue of the blacks, the increase of his family was not confined to his own house ; yet, even in his amours he was just ; and as the two mothers before-mentioned were less protected than his ostensible wife, the primary object of his consideration was to have the whole of his children under his own care. This was reconciled to all parties from the first, in so mild a way, that no distinction was perceivable but in age, while the mothers held a relationship to their domiciliated offspring similiar to that of an aunt or cousin, each exerting herself for the purpose of adding to the comforts of her own child — On festive occasions, the two mothers sat alternately on the right or left of the mistress of the house, with as much etiquette as might be perceived in a more elevated station, and with the utmost harmony. The master of the family was absolute, but with him it was in theory, not in practice, for all seemed to vie in forbearance. As soon as the children could contribute their little powers to labor, they were employed ; the younger (except as regarded their strength) being subject to the inferior offices ; and, singular as it may appear, on the festive occasions alluded to, they waited upon their seniors, though but by a few years, and seemed delighted in the office. Agreeable to this rule, in accordance with that reverence for age so remarkable among blacks of every condition, the grandmother received the affection and attention of all ; and

though

though often crabbed, infirm, and discontented, no one seemed to consider her failings as such, but as a duty prescribed them to bear.

'In fact the writer considered this numerous family, as he beheld them at their frugal meal, a model for domestic life, with a proof that those jarring interests, which, in the smallest connection, as well as in the largest states, creating more embarrassment than the most adverse circumstances, or the greatest crimes, may be avoided by a generous conduct, and reciprocal kindness. He need scarcely add, happy was his humble friend, or that each individual of his family, in their separate capacities, laid up a store of happiness for themselves, and those around them.'

While the author was under sentence of death as a supposed spy, waiting the final decision of Toussaint, he was confined in a kind of cage with iron bars in front: in which situation, he experienced the benevolent attentions of a female of colour, whose elegant figure Mr. R. has represented in an annexed plate; and in prose he endeavours to display the united graces of her person and mind:

'After lying two nights on a couch, formed of dried sugar-canes, with a very slender supply of food, the prisoner had resigned himself to the vacuity of despair; he was stretched out in silent agony, when, as the night closed in, and the mirthful troops had progressively retired, a gentle female voice, with the tenderest accents, aroused his attention. How long the benign object had been there, he could not ascertain; but, when he looked up, and beheld her, his feelings were indescribable: she was a fine figure, rather tall, and slender, with a face most beautiful, and a form of the finest symmetry, improved by the melancholy air which the scene had given her. She was dressed in a superior style, and possessed all the elegance of European manners, improved by the most expressive carriage. She held a basket, containing the most delicate food, with the finest fruits: she entreated him to receive them silently, and to destroy any remnants, as a discovery would be fatal to her, and prejudicial to himself. He was about to reply with the ardour of gratitude, when, in an instant, she was gone! On the following evening, she returned, and endeavoured to comfort him with the most obliging expressions; and, by evincing extreme anxiety on his behalf, once more light up the illusion of hope in his breast, which he had abandoned, with all human prospects, for ever. The next evening she repeated her visit, and condescended to favor him with more extensive communication. Still not a word occured to disclose her name, or situation: once, indeed, she made some distant allusions to the English, which led him to imagine, she had been impressed with gratitude towards the country by some obligation. Whatever her name, or whatever her circumstances, if this slight memorial should live to reach that delightful isle, in which, as an angelic representation of mercy, she may yet stay the hand of the destroyer, it will bear to her the sincere effusions of a grateful heart, which, though

bruised by those of a fairer skin, can never discharge its sense of duty *.

'On the morn of the fifteenth day, when he had ventured to disengage himself of a part of his dress, for the purpose of a temporary relief from the weight of his chains, the answer of Toussaint arrived, bringing instead of (as was fully expected) the confirmation of the sentence, an order from that truly great man for his release, and to be suffered to proceed on his voyage, with this prohibition, conveyed with much shrewdness, but the greatest magnanimity; "That he must never return to this island without *proper passports!*"

Contemplating the character of Toussaint both in public and private life, as here exhibited, it is impossible not to lament his cruel destiny, or to restrain our abhorrence of the treachery of Le Clerc, and of the despotic vengeance of Bonaparte. If we cannot rescue his corpse from the dark and damp dungeon in which he fell a sacrifice, we wish to assist in rendering justice to his fame; and for this purpose we shall copy the portrait which Mr. R. has drawn of him:

'It probably may be expected that something should be mentioned of the general character of Toussaint; and, if there was any object predominant in the wishes of the writer during his sojourn at the Cape, it was—to ascertain the traits of peculiarity in that individual,—to judge of the views, and of the motives that actuated him. The result of his observations was in every respect favorable to this truly great man. Casual acts of justice and benignity may mark the reign of anarchy itself, and complacency sometimes smooth the brow of the most brutal tyrant; but when the man, possessed for a considerable period, of unlimited power, (of whose good actions no venal journalist was the herald, but, to transcribe his errors a thousand competitors were ready) has never been charged with its abuse; but, on the contrary, has preserved one line of conduct, founded by sound sense and acute discernment on the most honourable basis, leaning

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'* I have ever conceived this adventure as highly illustrative of the character of the sex conveyed in the eulogium of Lediard, (the traveller in Africa) which contains sentiments I have always delighted to repeat.—"I have," says he, "always remarked, that women, in all countries, are civil, obliging, tender, and humane; that they are ever inclined to be gay and cheerful, timorous and modest; and, that they do not hesitate, like men, to perform a kind, or generous action. Not haughty nor arrogant, nor supercilious, they are full of courtesy, and fond of society more liable in general to err than man, but in general, also, more virtuous, and performing more good actions than he. To a woman, whether civilized or savage, I never addressed myself in the language of decency and friendship, without receiving a decent and friendly answer. With man it has often been otherwise."

'With many opportunities of judging in various countries, and in various situations, I warmly subscribe to this just encomium.'

only to actions of magnanimity and goodness; he has passed the strongest test to which he can be submitted; who, with the frailties of human nature, and without the adventitious aids of those born to rule, held one of the highest situations in society.

'His government does not appear to have been sullied by the influence of any ruling passion; if a thirst of power had prompted him alone, he would have soon ceased to be a leader of insurgents; had avarice swayed him, he, like many others, could have retired early in the contest, with immense riches, to the neighbouring continent; or had a sanguinary revenge occupied his mind, he would not so often have offered those pathetic appeals to the understanding, which were the sport of his colleagues on crimes which the governors of nations long *civilized* would have sentenced to torture! His principles, when becoming an actor in the revolution of his country, were as pure and legitimate, as those which actuated the great founders of liberty in any former age or clime.

'Such was the character of Toussaint L'Ouverture, as regarded his office of Commander in Chief, and Governor of the island of St. Domingo. In his relations towards other countries, he appears to have excited admiration for his justice, and the courtesy of every enlightened state: the charges of his most inveterate enemies never extended to a fact that can diminish the well-earned eulogies he has obtained. His rules of conduct were the emanations of a mind capacious and well informed; and but for the exertions of his talents, or those of some chief equally able, indefatigable, and sincere, the country, now blooming with culture, and advancing in true civilization, might have been a ruined state, sacrificed to the conflicts of disappointed ambition, revenge, and the whole train of evils which a multiplicity of factions could create. That there should be found partizans of each of these factions in the then divided state of France, to complain of every arrangement formed by this astonishing individual, is to be expected, rather than wondered at; and to these motives alone, there is no reason to doubt, may be ascribed all the calumnies which have been vented against him.

'In his private life, Toussaint lost none of the excellence of that character which is conspicuous in his public actions. With much sensibility, he supported an even temper in domestic privacy; and in contra-distinction to the general custom of other great men, might be considered equally an hero in the closet as the field. To his wife, a sensible and affectionate woman, he behaved with the most endearing tenderness and consideration, and to his children imparted all the warmth of paternal affection; yet he had no overweening fondness to conceal their faults from his notice, even the smallest want of proper attention to an inferior was censured with severity proportionate to the difference of their condition. If they obtained not knowledge from the transitory nature of human circumstances, so necessary to check the pride of birth or situation, almost always manifest in children reared in affluence, it was not the fault of a father whose life was conspicuous for humility of disposition, and a diffidence of his powers, proportionable to the elevation of his rank, or the accumulation of his honors. As his children grew to an age capable

capable of that education which his individual acquirements instructed him as necessary to the sphere of life in which they were to move, Toussaint procured for them the best tutors he could obtain, and afterwards sent them to France under their care, for the advantages of higher instruction.—His leisure, which was not great, was occupied in relieving those who suffered in any way undeservedly; nor did he, as is often the case in the world, weigh guilt by incapacity or distinction. The weak of every description were his peculiar care; the strong in intellect, the mighty in war, or the amiable in domestic life, shared alike his esteem.

'In person, Toussaint was of a manly form, above the middle stature, with a countenance bold and striking, yet full of the most prepossessing suavity - terrible to an enemy, but inviting to the objects of his friendship or his love. His manners and his deportment were elegant when occasion required, but easy and familiar in common;—when an inferior addressed him, he bent with the most obliging assiduity, and adapted himself precisely, without seeming condescension, to their peculiar circumstances. He received in public a general and voluntary respect, which he was anxious to return, or rather to prevent, by the most pleasing civilities. His uniform was a kind of blue jacket, with a large red cape falling over the shoulders; red cuffs, with eight rows of lace on the arms, and a pair of large gold epaulettes thrown back; scarlet waistcoat and pantaloons, with half boots; round hat, with a red feather, and a national cockade; these, with an extreme large sword, formed his equipment. He was an astonishing horseman, and travelled with inconceivable rapidity.'

In announcing the melancholy termination of his career, he is termed 'the great, the good, the pious, and benevolent Toussaint L'Ouverture.'—Many attractive anecdotes are also inserted, corroborative of this high eulogium.

Having observed in the concluding chapter, that 'the close of the year 1804 was the end of that eventful revolution, in which the Imperial dignity was the reward of the courage and experience of the chief (Dessalines) who, profiting by the misfortune of his brave and good predecessor, had more successfully combated his enemies;' the author proceeds to consider the probable effects of this colonial revolution. He is of opinion that, if judicious and humane measures are pursued by proprietors in the islands of the West Indian Archipelago, and particularly if they be careful to diffuse morality among the Blacks, little danger is to be apprehended from this colony of manumitted slaves. According to him, 'the negroes, though sufficiently warlike and vindictive, when roused by revenge, court quiet, and are *ardent* in all the relations of life when kindly treated by their superiors.' Impressed with this favourable idea of their character, he deems it probable that the people of Hayti will be disinclined to expeditions for conquest; that they do not wish for the maritime power so absolutely necessary for an attack on the other islands; and that many difficulties

culties occur to prevent such a scheme. Mr. R., however, does not presume to decide on what may happen in the course of time: but, regarding it as impossible to reduce the Negroes of St. Domingo to their former state of slavery, he cautions the planters in the other islands and the Governments of Europe to pursue a wise policy, in order that the late Revolution in the most splendid colony of the Antilles may not prove injurious to their interest and dominion.

The style of this work is not every where correct, and the author's views are not always sufficiently dispassionate: but, as his details are interesting and important, and as his prejudices incline to the side of humanity, we are not disposed to criticize minute faults, nor rigorously to restrain an amiable excess.

Mo-y.

Art. X. *Measures as well as Men:* or the Present and Future Interests of Great Britain; with a Plan for rendering us a martial as well as a commercial People, and providing a military Force adequate to the Exigencies of the Empire, and the Security of the United Kingdom. 8vo. pp. 218. 5s. sewed. Johnson. 1806.

We have the misfortune to be of too inert a nature to soar with the author of this pamphlet to those sublime heights, whence he discerns that state of the human race in which the dreams of the golden age, and the felicity of the millenium, will be realized. Yet, though to our dull understandings the scenes here anticipated are chimerical, and the hopes indulged are extravagant, we do not deny that remarks are made, and hints thrown out, which deserve the attention of the more temperate friends of mankind.—His name does not appear in the title-page, but we understand that these *Measures* owe their origin to George Edwards, Esq., M.D. whose prolific pen has already given birth to various similar publications; (see Rev. N.S. Vol. iv. pp. 67. and 73.—Vol. xxxiv. p. 213.—Vol. xl. p. 106. &c.); and by whom another work in three 8vo. volumes now waits our attention.

Dr. Edwards thus briefly states the grounds on which the fair fabric of society, from which he expects so much benefit, is to be erected:

'Human welfare, however, is fixed, and can be established alone on the twelve grand foundations provided for it, that embrace respectively the several powers of universal good known in this life; and by completing them, and deriving from them the means essential to the consummation of the destiny of man. These foundations are the 12 heads of the grand system of general welfare, and are: 1, Government: 2, Public Agency: 3, Politics: 4, Finance: 5, Agriculture: 6, General Industry, manual and intellectual: 7, Commerce: 8, Mental

8, Mental Instruction: 9, Religion: 10, Medicine: 11, Practical Jurisprudence, or the Law: and 12, Public Philanthropy, or the appropriate means of advancing individual prosperity and happiness. For it is certain from induction, that man neither knows nor can comprehend any good, or the means of effecting any good, that may not be referred to one or other of the twelve heads: and as either an omission or defect in the subordinate parts of one of these heads cannot occur without injurious consequences to the human race, so each head fully and perfectly constituted is necessary to complete the lot of mankind.'

While treating of the vices and defects of the false system of general welfare, Dr. E. calls our attention to the abuses which it has occasioned, and the course and progress of which he describes much at length:

'One of these sources (he states) is that predatory disposition, which impels nations to seize the possessions, property and riches of one another, either by open war, or by fraudulent commerce; and may be referred to their ignorance, as well as to their avarice and ambition. I say to their ignorance, for, possessing capital, population, and science, or useful knowledge, it is much more the interest of each nation to complete, by means of these, it's internal and colonial improvements, than to prey upon others; and it is for it's real advantage to permit other nations to become rich, in order to be valuable customers. The only true policy is, to allow the golden eggs to remain and multiply in their respective matrices; not by ripping these open, to desolate and impoverish the World.'

This picture, we presume, is intended for modern France: but let us not prematurely indulge feelings of exultation, since our own portrait, which immediately follows it, is not more flattering:

'Another source, (says the author) is a certain modification of the preceding. This is a policy, which leads nations to acquire riches from others by an exclusive monopoly of foreign commerce and aggrandizement, in order to carry on war; and which on the other hand, prosecuting war for the purpose of supporting these views, expends far more riches, and destroys infinitely greater resources of internal prosperity, than they can possibly acquire by such a commercial phrensy. This species of political immorality is accompanied by a restless and giddy inquietude of mind, and violence of passionate deception, which lead us to sanction every favourite scheme, indulge all our prejudices, suppose the balance of power always in danger, and make a plaything of war; while we give the worst measures the appellation of lawful sources of wealth, the true objects of British enterprise, fair grounds of ministerial fame, the proper means for satisfying the calls of corruption, and innocent resources for supplying curiosity with news. Wars that ensue from this species of immorality being of longer duration, and at last becoming perpetual, are the worst wars to mankind.'

Among other means for establishing the new and complete æra of human prosperity, here held up to view, are a military system

system extremely similar to that which has been recently adopted, and a real and cordial peace with France.

This tract seeks to draw attention to certain plans for meliorating human affairs which are disclosed in the other works of Dr. Edwards, and on which, in his present anonymous character, he here bestows high praises. He is of opinion that, in order to remedy our social ills, to remove our interior grievances, to stand well abroad, and to be a flourishing and happy people at home, we have only to give due consideration to the counsels to which he thus refers, and to unite all hearts and hands in order to reduce them to practice. Faith and works are required of the disciples of this new gospel. They must believe in the efficacy of the plan, and in the infallibility of its founder; they must hold it to be their first duty and their highest honour to co-operate in what is here called 'the art of practical improvement,' in order to introduce and establish what is denominated 'the system of general welfare,' or 'the kingdom of God;' or in other words that political and spiritual order of things which Dr. Edwards has a mission to unfold and recommend.

Though the changes which the new faith contemplates are very considerable, they appear rather to affect the sentiments and pursuits of individuals, than political and social arrangements; the relations of men, it would seem, are to continue much the same, while the motives and views which actuate them are to undergo an entire revolution;—monarchs are not to be stripped of their crowns,—the privileged orders are not to be divested of their rank,—the senate, the church, the professions, and the several classes of active life, are still to retain their appellations, though their exertions are to assume new directions. Of the functions assigned to the monarch we highly approve: but, if heaven does not impart the necessary wisdom to the individual on whom the crown devolves, we fear that the 'system of general welfare' will be endangered.—The Houses of Parliament are to discard, as pernicious and puerile, the flourishes and displays about which they are at present occupied, and to become schools in which 'the art of practical improvement' is to be exclusively pursued. The church is to form men to that religious and moral purity, which is essential to the prevalence and continuance of 'the system of general welfare.' The profession of the law is to assist in devising the best legislative regulations, and in advancing the real ends of justice. Commerce is to rise above jealousies, and to derive its interests from the abundance which is to be consequent on universal prosperity. Medicine is to inform itself still farther in regard to the nature and causes of diseases,

diseases, in order to soften and diminish the physical ills which beset humanity.

In the new system, general philanthropy is not pursued to the disregard of patriotism, but they are represented as perfectly consistent; the apostle of this new order of things, however, confines the most voluminous of his works to the care of Great Britain alone. The substance of his advice to his countrymen, as here disclosed, is to have faith in his plan of general welfare; to trust alone to this, and not to ministers, nor to any man or set of men: since, according to him, the several successions of ministers which we have witnessed, by pursuing the maxims of former times, by following precedents, by moving in the routine of office, by engaging in wars, and by imposing intolerable burthens, have brought on the declension of liberty and a vast accumulation of misery. We are told that we are in the sure road to destruction, and advancing in the course with accelerated velocity: but, if we are bent on the salvation of the empire, we must have recourse to men who, by 'the art of practical improvement,' will introduce the new and perfect dispensation developed and proclaimed by Dr. Edwards.

Bulky as this pamphlet is, it only announces and panegyrizes the labours of the apostle of the new gospel. Within the same compass, the marrow of the system might have been given; and it certainly would have been more gratifying than lamentations over ills which all admit, and invectives against abuses which none can deny, accompanied by endless repetitions of assurances that, in certain works, efficacious remedies are pointed out, and extravagant praises of those remedies. In this way, the greater part of the tract is occupied. The writer appears as if he were afraid to make too free with the wonderful treatises to which he refers us, and to disclose too much of the systems which they teach.—In the visions of reformers, however, and the schemes of projectors, the wise and the judicious often discover ideas by which they may profit; and we are of opinion that, on this ground, the lucubrations before us may not disadvantageously occupy a few hours of the leisure of sober men. Jo.

ART. XI. *The Dangers of the Country.* By the Author of War in Disguise *. 8vo. pp. 227. 5s. Butterworth. 1807.

THIS author is master of an eloquent pen, writes in an excellent temper and from the most pure motives, and

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* See Rev. Vol. xlviii. N. S. p. 417.

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is possessed of various and important information. Of the present pamphlet, however, the first part is not, we think, composed in his happiest manner; it has not his usual animation, it dwells too much on suppositions which are revolting, and it displays a *sang froid* in treating of them for which we are at a loss to account. We would not be understood to dispute the important nature of the considerations which, even in this division of his tract, he submits to the government and people of this country: they doubtless well merit their attention: but we object to the mode in which they are conveyed. These pages exhibit the picture of Great Britain as a province of France. If it were allowable to sketch such a painting, only the outlines and leading features ought to have been given, and all that was minute and particular should have been excluded. Let us collect together all the horrors which have attended the subjugation of countries in past times; and we may rest assured that they will be realized, if ever Great Britain be subdued by its present relentless and implacable enemy. The gigantic evil should have been alone held up to view: the minor mischiefs serve to weaken and not to heighten the effect.—While, however, we thus state our own feelings, on perusing this part of the author's labours, let it not be thought that we are wanting in respect to the patriotic views and upright intentions, which so honourably distinguish the performances of this gentleman.

Friends to peace, we own that we lend an unwilling ear to those who press on us the unwelcome proposition, that it is in present circumstances more to be deprecated than desired. Yet, when we find a writer of the grave and serious turn, and of the respectable character, which belong to this author, inculcating so afflicting a sentiment, we cannot decline to give it our most anxious attention; and if we have not in this instance been convinced, we have been so far impressed as to deem it a duty to lay before our readers a few of the leading passages which relate to this subject.—In entering on this topic, he expresses himself in the following modest and becoming terms:

'To censure a great political measure of the present able and enlightened cabinet, is perhaps presumptuous in a private individual; and is a work which I perform with regret. I am conscious that the awful considerations which may weigh in the choice between a pacific or warlike system, cannot be perfectly known to the public at large; and the distinguished talents now united in the ministry, certainly challenge the strongest general confidence in the wisdom of our counsels. Yet I dare not suppress at this awful conjuncture, a very sincere, though perhaps erroneous opinion, that a

peace

peace with France, if accomplished by the late negociations, would have been fatal to the security of the Country.'—

'The true objections to the measure then, as well as at the present more awful crisis, apply to the unavoidable nature and effects of any treaty that could be proposed; not to its particular terms; yet we heard of "a good peace," and "an honourable peace," as proper to be treated for with France. For my part, if the possibility of a *safe* Peace can be shewn, I will heartily admit, be its articles what they may, that it is good for my country in these evil times; and not dishonourable to her, but glorious to those who may make it. But while no such peace is to be hoped for, I would not treat; because I would not lead the people of England into the dangerous error of supposing, that peace with France, in her present attitude, is compatible with their safety; nor would I lead the people of Europe, and America, to believe that England is of that opinion.'

The writer thinks that Bonaparte will again offer us the *uti possidetis*, but with this he is not contented; and nothing short of the *status quo ante bellum* for ourselves and our allies will satisfy him.

'But this, (says he) it may be exclaimed, it would be preposterous to expect at present from France. I admit it; and therefore it would be preposterous to expect at present a peace safe for Great Britain. The impossibility consists in this, that France *will not* relinquish her new possessions on the continent; and that therefore Great Britain *cannot* safely relinquish her undivided possession of the sea. We cannot do so, not only because we should, by opening the sea to our enemy, enable him soon to become a formidable maritime power, but because his usurped Empire on shore would become far more terrible and irresistible than it is, were its commercial communications restored. We dare not give him back his navigation, and let him keep all his new territory too.

'These principles, in any day but the present, would have needed no demonstration. If we can safely make peace with France in her present most alarming attitude, we have been fighting since 1792, and even in all our wars since the treaty of Ryswick, not only without necessity, but upon the most irrational and extravagant views that ever governed the policy of a nation.'

Granting the premises, this reasoning is forcible: but the ineligibility of a peace on any other terms than those of the *status quo ante bellum* must first be proved; and who can point out a period at which such extreme terms are likely to be obtained? The consequence, then, must be *permanent* war.

In the following passage, the author suggests an idea which, it is exceedingly to be regretted, was not sufficiently considered before it was too late:

'There was a time perhaps, when it might have been more prudent to open the sea to France, leaving her in a state of great continental aggrandizement, than to risque her pushing her conquests still

still further, if that could have been prevented by any pacific conventions that we had power to make, for ourselves and our allies; but if there was ever a proper season for such policy, it plainly exists no longer; and this, not only because our enemy has shewn that no confidence can be placed in any treaty which opposes his thirst of universal empire; but because it may now fairly be doubted, whether any further increase of his dominions would really add to his power.'

The writer next expresses a sentiment that has been before advanced, but on which we cannot too frequently reflect:

'For my own part, however singular the opinion may seem, I should have less apprehension of danger from the arms of Napoleon, if the remaining territories of Prussia, and Austria, and even the immense domains of Russia, and Turkey, were added to his conquests, than I feel at the present moment. At sea, the acquisition of every bottom still friendly to this country, would not now enable him to cope with us; and on shore, he has power enough already for our destruction, when it can be brought into action against us. The momentum of the vast machine, on its present scale, is more than we can hope finally to resist: but every enlargement of its dimensions, and multiplication of its intricate movements, increases its tendencies to interior derangement; and therefore, without adding to our immediate peril, improves our chance of escape. Buonaparte has hitherto been so astonishingly prudent, or fortunate, that we naturally begin to doubt whether there be any thing too difficult for him to accomplish; but his power is already composed of so many discordant elements, that their cohesion is truly wonderful: and as he proceeds, he is gaming at double or quits. Even the large armies, which he has to station in so many conquered countries will soon be very difficult to govern: they, or their generals, will probably recollect, that the Roman legions bestowed the purple, as well as kept the provinces in subjection; and revolutions in this extraordinary age move with a celerity of which history has no example.'

It is the opinion of this author that, if peace be made, hostility will still be continued by the enemy against our commerce:

'It is impossible, (he observes,) when we consider Napoleon's maxims of commercial policy, to doubt that he will avail himself, as soon as the sea is open, of all his enormous power and influence, to exclude us by means of treaties, and of municipal laws, not only from France, but from every other country in Europe, to the Government of which he can dictate. With a sincerity unusual to him, he has already pretty plainly intimated that such will be his pacific system, by protesting, *in limine*, when he began to negociate, against every stipulation in favour of our commerce. He would have no commercial treaties with us whatever.

'And here I must own myself quite at a loss to comprehend the views of those, who regard the interests of our commerce and manufactures, as considerations on the side of peace. That such is not the

opinion of our merchants in general, is well known; and yet they judge perhaps only from the necessary effects of a free peace competition against them, under the present great disadvantages of the country without taking into the account the unfair preferences and exclusions, to be systematically opposed to them in foreign countries.

'Who that attentively considers the spirit of Napoleon's late decree against our commerce, can be insensible to the danger of his acting on the same principle in time of peace? He might then perhaps find means to carry into effect, what he now impotently threatens. The necessities of his subjects, and of the subjects of his allies and dependents, will secure to us their custom during war, in spite of his prohibitions; for it cannot be supposed that our Government will omit to employ the obvious means of counteracting them. I hope rather that we shall embrace the fair opportuuity which it affords of asserting more firmly our maritime rights, and thereby giving new vigour to British commerce. But when we shall have no longer the power of opposing to regulations on shore, the pressure of our hostilities by sea; when the ships of France, Spain, Holland, Genoa, and Venice, and all the other maritime Countries now hostile to us, shall be able to navigate without interruption, on every voyage, and with every species of merchandize; the same interdict on our trade, in the inoffensive form of municipal laws, may produce the desired effect, and gradually exclude us from almost all the ports of Europe.

'Commerce, it is true, will force its way in spite of prohibitions, where the demand and the profits sufficiently excite the enterprise of the merchant; but it is difficult to believe that the manufactures and trade of this country, under the extreme pressure of our public burthens, will long retain inherent energy enough in the comparative cheapness and skill with which they are conducted, to supplant other maritime nations, in their own, or neighbouring markets; and if by a hostile system which we cannot retaliate, they shall be further encumbered with all the disadvantages and risques of a contraband carriage, while our rivals can trade safely, and with every encouragement that commercial laws can afford, I see not how we can hope long to maintain the unequal contest. In this view the comparison between peace and war is plain and simple. Napoleon is fully resolved to deprive us of the commerce of the continent; but in war he has the inclination without the power; in peace he will have both. He holds the continental gates of the market; but in war we command all the roads that lead to it, and can therefore starve him into the admission of our trade:—in peace, the roads will be free to him, and he will still command the gates.'

We allow some force to an observation made by this author, which is founded on the ruling passion of Bonaparte; 'his personal feelings,' he states, 'still more than his interest or his policy render his adherence to a pacific system utterly hopeless. Neither the example of the administration which treated at Amiens, nor that of the present cabinet and Mr. Fox, would afford any sanction for a new experiment on the good faith and moderation of France, after the battle of Auerstadt

and the total ruin of Prussia.' He moreover regards it 'as very doubtful whether a steady prosecution of the war be not the most economical, as well as the safest course, we can at present pursue.'—He admits, however, that 'permanent war is a dreadful idea; but let it be contrasted, as to meet fairly the present arguments for war it ought, with permanent servitude to France, and perhaps its horrors will vanish.'

This tract contains abundance of matter which claims the most serious attention:—but to the remainder of it we can make only a brief reference.—The writer considers our regular army as formed on much too small a scale; and he regards our volunteer force as requiring to be very differently modelled. We believe that similar sentiments are very prevalent; and we sincerely trust that the author may be successful in rousing public attention, and in directing it to these vital concerns.—He displays in striking colours the vices which degrade the character of the French chief; and he strenuously combats his title to the epithet of great, which his enslaved subjects have conferred on him. Altogether, we consider this performance as not unworthy of its author, and as one for which every lover of his country will feel indebted to him.

Jo.

Art. XII. *Orme's Graphic History of the Life, Exploits, and Death of Horatio Nelson, Viscount and Baron Nelson of the Nile,* &c. &c. &c.; containing 15 Engravings; and intended as an Accompaniment to the three celebrated Whole-sheet Plates of his Lordship's splendid Victories, viz. the Battles of St. Vincent's, the Nile, and Trafalgar, which are explained by References and Keys. The Memoirs by Francis William Blagdon, Esq. Folio. 2l. 2s. Boards. Orme, Longman and Co. &c.

The brilliancy of Lord Nelson's professional career, through a series of unprecedented national services, and the splendour which illumined the close of a life so gloriously eventful, claim adequate commemoration from the poet, the historian, and the artist. Ordinary productions, however, are as inefficacious as they should be inadmissible: though the venerated name of Nelson may give temporary currency to every species of insufficient performance, whether of the pen, the lyre, or the pencil.—On the importance of engraving, that most useful handmaid to the arts, it is needless for us to comment at large; and we shall merely observe that its relative utility to works of design is as that of the press to the efforts of the muse and the labours of science. This invaluable acquirement, we have reason to believe, was unknown in Greece and in Italy until the 15th century; otherwise, we should probably have been in

possession of the historic compositions of Apelles, Zeuxis, Pharasius, and other painters of the interesting ages of antiquity; and in architecture we should have been presented with the drawings of Vitruvius, which would have satisfactorily elucidated many ambiguities that now cloud his valuable writings.—The discovery of the graphic art seems, as was the case with that of printing, to have been accidental: the first plates used were wood and pewter, on which some German painters, with Albert Durer and others, engraved their own designs; and they were followed in example by many of the most celebrated of the Italian Schools.

To Mr. Orme's Graphic History of Lord Nelson, perhaps we cannot offer more than negative applause: but positive approbation must be bestowed on it in one respect, if we be truly informed that the proprietor has departed from a practice of late date, of striking from the plate numerous impressions under the delusive title of *proof prints:* a practice which involves a contradiction in terms, is contrary to every former proceeding, disgusting to our senses, and degrading to the dignity of an art emphatically termed liberal.

It is here stated that 'on the 4th of July 1806, a committee of nobility, *surveyors*, &c. viewed the cathedral of St. Paul, and determined that the most appropriate spot for the intended monument to Lord Nelson's memory was in the centre, beneath the dome, where it is to be erected without delay.' With all due respect to the enlightened part of the aristocracy, who have been poetically called the "Corinthian pillars of polished Society," we cannot help thinking that the circumstance of these nobles mingling with *surveyors*, on so important a consultation, bodes no good. Of what description of artists were the persons here called *surveyors?* To answer the question, we shall in vain consult the pages of Vitruvius, Vasari, &c. Yet, whoever they might be, we are bound to applaud their determination: for the propriety of which we have the authority of Sir Christopher Wren, whose comprehensive power of discernment cannot be doubted, grounded as he was known to be in every branch of science, and pre-eminently versed in the law of optics. He was well aware that such an object was materially necessary for the classic embellishment of his noble edifice, and could only be attained by the aid of a mass of happily chosen sculpture;—and who could blame him for wishing that it might be made his own monument,—he who "bade temples rise, the beauteous works of peace?"

Since this publication was printed, however, we have heard, with no common degree of concern, that the resolution of the Committee has been rescinded; and we have also the mortification

mortification of stating that the designs which we have seen, and which have been prepared for the consideration of the Committee, are in our opinion totally unworthy of adoption: the best being essentially defective in all that relates to those high considerations, which can alone procure fame for the labours of the sculptor. In the event of any one of those models being adopted, or any other that is equally insipid, or equally bombastic, farewell to our fond expectation of a splendid and Attic display of meritorious and successful exertions! The more such a monument to Lord Nelson's memory may be concealed, the better, since its obscurity will prevent the future expence and trouble of its removal: a vexatious expence, and a degrading trouble, which, it is whispered, will be caused by the last *two nameless* national monuments that have been erected within St. Paul's Cathedral. If a third monument should submit to the same fate, it will be the more suitable to its demerits, and will afford relief to the now suffering eye!

We return to Mr. Orme's 'Graphic history.' Plate 1. presents a commendable representation of a black chalk drawing, made from a marble bust of Lord Nelson; on which the elegant pen of the late Lord Orford might have equally bestowed the compliment applied by him to the *Eagle* of the same fair artist,

"*Non me Praxiteles fecit, at Anna Damer.*"

The second plate is intended to represent young Nelson's attack and discomfiture of a Polar Bear; a remarkable instance of that fearlessness which ever marked his character.—The four following plates, which are scarcely more than large vignettes, are found in pages 19. 25*. 26. 31. and represent the four memorable sea-fights of this energetic Commander. We will allow that these are neatly executed, but they produce a sensation rather pleasing than impressively striking, from a want of all that boldness and sublimity of effect which should seize the eye and harrow up the soul of the contemplator.

We are next presented with a sketch of the memorable council held on board the Victory, previously to the action off Trafalgar. The sublimity of this subject, considered under all its varied and important relations,—a subject so conspicuously epic,—demands from the powers of the painter a superiority of genius, and of highly cultivated talents: but for these we here look in vain. Perhaps few painters adequate to it have been produced in England. The compositions

* The representation of the action off St. Vincent's is strangely mingled with the details of the battle of Copenhagen.

required by historic art admit none of that mediocrity of conception, which is too often concealed under the specious garb of false colours.

The decisive battle of Trafalgar was not less propitious to the glory, nor perhaps to the safety of Britain, than the fight at Salamis to the renown and the repose of Attica. When that action had proved fatal to the Persian invaders, whose superior fleets were vanquished by the intrepidity and valour of the Greeks *, Minerva and the Muses, followed by Science and the Sister Arts, reascended the Acropolis; the statues of the deliverers of Greece arose in majestic solid brass; Pentelic marbles leaped into form under the influence of the creative chisel; and stately Athens eclipsed even her former glory. If we have imitated, nay surpassed, that memorable common-wealth in arms, why are we found *unnecessarily* trifling with those arts in which it excelled; and which are so important to the dignity of civilization, and to those attributes which become a nation decidedly distinguished in all other branches of human culture?

We proceed to the next plate, representing 'Lord Nelson's funeral procession by water from Greenwich Hospital to White-Hall, Jan. 8, 1806;' an imitation of a tinted drawing by Mr. Turner. It will not be essentially necessary for us to point out to the acute observer, that the mode in which this solemn subject is treated is very injudicious; that it portrays rather the tawdry festivity of a Lord Mayor's show, or the hoity-toity indecorous assemblage of laughing spectators at the contention for Doggett's coat and badge; and that, in fact, in point of conception, it wants every merit which the history was capable of conveying, to suitably impress the mind of the sympathizing spectator.

Plate 8th. 'Funeral Procession of Lord Viscount Nelson.'—Fitness and variety constitute the primary associations of every well defined composition, through each work of creative art: but these words are usually misunderstood, or are disregarded in painting, (we allude to colours;) the vulgar idea goes no farther than the appearance of a gaudy jumble of crudities, met in yellows, reds, blues, &c. neglecting the harmonious effect observable in the prism, the use of which experimental proof it is the skilful painter's province to exhibit, in every manner that may be most suitable to the subject on his canvas.—In this representation, the funeral car makes the central and most

* It is singular that these two celebrated battles should have occurred in the same month, and on the same day but one of that month, at the distance of 2285 years!

conspicuous

conspicuous object. While we cannot praise the whole of its form, which is indeed a despicable production, we must give due merit to the fitness of the ornaments introduced in the decorative parts of the canopy, which are skilfully conceived, and well adapted to the occasion. They are taken from the tops of Cenotaphs that enshrined the bodies of the dead at Pagan Rome; of which examples many fragmented parts still remain;—and these ornaments were specifically applied to those particular purposes, never mistakenly introduced for ornaments called grotesque, or the fantastic. The propriety of their usage among the antients is decidedly illustrated by the fitness of the emblems, and the happy variety in their forms. Their angular, and sometimes elliptic external contours denote the instability of our lives, with the incidental changes in all mundane affairs; and these cenotaphics on the fascias are generally sunken into a panel, containing a flower, most commonly the honey-suckle, as emblematical of transitory vanity. When, however, we view such ornaments placed indiscriminately on the façades of a Bank, or in any other inapplicable situation, they no longer please; while they evince the distortion of all judgment in the composer, who, lost to every sense of fitness, looks for variety only in the delirium of distempered dream.

" *Non qui Sidonio contendere callidus ostro*
Nescit Aquinatem potantia vellera fucum,
Certius accipiet damnum, propiusve medullis,
Quàm qui non poterit vero distinguere falsum." HOR.

The last plate delineates the 'Ceremony of Interment.' This representation of the splendid and mournful *finale*, considered as a performance of art, has little merit: but it possesses interest, as commemorating the last honours bestowed by a grateful country on the remains of one of her most illustrious heroes.

For the advancement of the arts above the usual productions, in which only mediocrity seems to have been attained, we must look to the establishment of a National Museum, on a liberal and extensive scale: into which it is essential that not only students and professors, but the public at large, should enter without "lett, hindrance, or molestation," and without any expence; not for the student to make servile copies,—which pernicious practice is an abuse of time, and produces those insufficient professors called mannerists,—but to contemplate the best exemplars; to compare and to trace the mind and principles of those who raised the standard of excellence; and to embody the whole of the important instruction thus gained in an ori-

ginal performance. Through the want of this essential aid and stimulus, the public loses the opportunity of forming correct judgments, the artist wanders in darkness, though little is expected yet less is produced, dulness and mediocrity supersede the higher attainments, the shadow is embraced for the substance, and all is deemed right that gives currency to commercial advantages.

We say nothing of the outline plates at the end of this volume, which are merely keys to paintings and engravings that we have not seen; and of the biographical part, it may suffice to observe that it is a neat and concise compilation, sufficient for the purpose of illustration which it was here designed to fulfil.

Pa..e.

Art. XIII. *An Enquiry into the Principles of Civil and Military Subordination.* By John Macdiarmid, Esq. 8vo. 10s. 6d. Boards. C. and R. Baldwin. 1806.

It is the purport of this work to submit our administrative systems to the test of original principles; and to compare them with those laws by which the human mind is governed, and human actions are determined. If this be here done less profoundly than it might have been effected in the present advanced state of our knowlege in this department, we doubt much whether the work suffers materially from this circumstance on the score of practical utility. The inquiry is pursued in four parts; the first treating of natural subordination, or that subordination which prevails among mankind in their more rude state, previously to the introduction of positive institutions: in the second are considered the effects of this species of subordination: in the third, a view is taken of the subordination which is created by positive institutions; and in the fourth, a detached branch of this artificial subordination, namely the military, is investigated. As this latter division refers to a subject which derives peculiar interest from the circumstances of the moment, we shall borrow from it a few extracts, which we shall submit to our readers as specimens of the author's sentiments and manner.

One great defect in our military system, it is here contended, respects the appointment of officers of our army:

'This election (Mr. M. observes) is nominally vested in the King, but virtually in the Commander in Chief, who must be supposed to be well conversant with military affairs. But unfortunately other circumstances render this provision of no avail. Although the Commander in Chief may be very well qualified to appreciate the qualifications of candidates for commissions, yet he cannot possibly

turn

turn his discriminating talents to any good account, if he can command no leisure to examine into the qualifications of the candidates. The British Commander in Chief, however, is necessarily immersed in a mass of business which has no connection with the election of officers: but had he no other duty but this to perform, the talents and activity of no one man upon earth are capable of executing it to that perfection which the good of the public service requires. No one individual could possibly undertake to examine into the qualifications of the number of officers, which the present state of the British force requires to be continually appointed.

'But the Commander in Chief is subjected to none of these uneasinesses. Neither law nor usage calls upon him to examine into the qualifications of those on whom he bestows commissions; and consequently no such examination ever takes place.

'Although the laws direct no enquiry to be made into the qualifications of the candidates, were it the practice to cast lots among them, the public might sometimes have an equal chance of having properly qualified officers appointed. But by means of the tests usually employed to guide the choice of the electors, even this chance is removed; and while there are many public offices which men murmur to see filled by ill qualified persons, no one expects a military officer, on first receiving his commission, to be competent to the duties of his station.

'The Commander in Chief, as any other man would do in his situation, gives away the commissions to those, or the friends of those who have formed some claim on his favour. At other times he allows the commissions to be sold to such as are desirous and able to purchase them. That the possession of money or interest affords no probability that the owner also possesses either one description of skill and dexerity or another, we have already seen: but from the consequences of this mode of election there are many chances against the military officers thus chosen being properly qualified. Those who have neither interest nor money, and who have to make their way in the world by their own exertions, qualify themselves for other professions in which their talents may give them some chance of succeeding: while those who have interest or money save themselves the labour of acquiring qualifications, which they know to be altogether unnecessary to their success. A selection of properly qualified persons cannot therefore be made from among the candidates who present themselves.'

Among other marvellous statements made respecting the extraordinary person who at this time controuls the destinies of Europe, we have heard it said that not a subaltern is employed in his immense armed force, with whose abilities and character he is not accurately acquainted.—On the qualifications of privates, the author thus remarks:

'The peculiar skill and dexterity requisite in the privates of an army is in some respects different from that of the superior officers, and perhaps of less difficult acquisition. Some prejudices, however, of a very pernicious tendency, have caused the degree of skill and dexterity

dexterity which is requisite in the private to be accounted much less than in reality it ought. The private must, in truth, know every part of military duty which the officer does, and must not only know it but be able to carry it into execution, otherwise the knowledge of the officer is in vain. Unless the private is as perfectly skilled in any evolution as the officer who commands it to be done, and is besides able to carry this skill into practice, the evolution cannot be skilfully performed whatever may be the abilities of the officer. The same holds good of every duty which the private may be called upon to execute. The private has also occasion for coolness, intrepidity, presence of mind, and sagacity to enable him to execute the commands of his officer with precision and effect. It is in vain that the officer is intelligent, active, and brave, if the private be stupid, tardy, and cowardly.

'But there are other circumstances which render it peculiarly expedient that the privates should be assimilated as much as possible in professional skill and dexterity to the officers. The business of warfare is, in many respects, widely different from any other business. In any private business, such for instance as particular manufactories, where a number of men must co-operate, and where consequently some must be appointed to direct, the co-operation is seldom in danger of being disorganised by the death of any of the directors. A director is seldom carried off so suddenly as that there is not sufficient time to fill up his place before the business receives any material detriment. In such cases it is not necessary that those who are directed should be acquainted with the business of direction. But in warfare, circumstances are extremely different. In the field of battle, when the exertions of the officer are peculiarly necessary, he is every moment in danger of being killed; and if, on such an event, the privates are incapable of directing themselves, all who were under the command of the slain officer must be thrown into utter confusion, and scattered before the enemy as sheep without a shepherd are before the wolf. The childish helplessness, to which privates are habituated by the usual course of military discipline, is the great cause of those terrible headlong routs, in which so many more men perish than while the action is most warmly maintained.'

Mr. Macdiarmid next exposes, in very forcible terms, the old methods of recruiting. Some of the absurd and mischievous practices here censured have been corrected, while others still continue to disgrace our internal policy. With regard to Military Instruction, it is here very justly and truly stated that

'Unfortunately the laws and usages of Great Britain are not less defective in regard to the instruction than the election of our land forces. The officers, on whose instruction the efficacy of military subordination requires particular care to be bestowed, are left to pick up a little professional knowledge in the best way they can. The adjutant is, indeed, commissioned to teach them how to carry their swords, when to step out, how to station and deport themselves in the wheelings, with some other things of the same sort which are necessary to prevent them from exciting the risibility of the bye-

standers.

standers. Yet so negligently is their instruction in even these trifles managed, that after twelvemonths spent in the army, an officer is often no great proficient in them. As to the mechanism and use of the various manœuvres, with the other mechanical parts of military discipline, it is accounted praise-worthy if an officer has acquired a considerable proficiency in them after several years spent in the army.

'With regard to the higher parts of military duty, those on which the warlike success of nations more particularly depends, there is absolutely not even an attempt at instruction. Are there any steps taken to render our officers conversant with the means of practising or counteracting the stratagems of war, or even with the topography of the countries in which they may be employed; Yet if the officers are ignorant of these circumstances, how is it possible that an army can act with proper effect against the enemy?

'From this unaccountable negligence in the professional instruction of British officers, it is not until after a long course of personal observation, usually termed experience, that an officer at length acquires a considerable share of that professional skill and dexterity, which he ought to have possessed when he received his commission. So very scanty, and at the same time so very incorrect, is the information which he picks up in this manner, that unless he has been in several battles, he is not supposed to have any idea of the business of actual warfare; and even general officers, who have made an excellent figure in the business of the parade, are proverbially inefficient when sent to encounter the enemy. Nothing can be a more cutting satire on the course of military instruction, than that an officer should still be ignorant of the most essential duties of his station, after having been actually placed in it for the better part of a life time. This may excite the ridicule of our enemies; but it ought to excite in us the sincerest affliction, and the most gloomy apprehension, since the State must always calculate upon losing many battles, until these great children are beat into some knowledge of their duty.

'Were our enemies equally careless of the instruction of their officers, this might afford us at least some negative consolation. But, although in general far behind us in civil policy, yet in military affairs, to which they have eagerly applied their attention, they have for the most part greatly surpassed us in improvements. The instruction of their officers is an object on which the French bestow the most unremitting attention. Besides assiduously attending to the business of the public parade, the officers have a private drill of their own, in which they not only perfect themselves in the mechanical part of their duties, but also discuss the various stratagems and chances of war. To render them masters of the topography of the countries in which they may be employed, a circumstance so essentially necessary to success, no pains are spared. Topographical maps, with local surveys and descriptions of all the French frontiers and the adjacent countries, are provided; and the Depôt de la Guerre at Paris furnishes a ready supply of every species of military information. By such arts do our enemies overthrow antient empires, while the bravest nation in the universe is made to tremble on its own shores from the miserable inefficiency of its army.'

On

On this interesting topic, Mr. M. adds his opinion that little or no improvement can be expected from the plans pursued in our recent Military Schools.

Chusing to be rigidly systematic, and treating of his subject on general grounds, the author uses the term *election* where only that of *appointment* is applicable, according to our institutions.

In prosecuting these inquiries, the penetration, the patient investigation, and the powers of analysis, which Mr. Macdiarmid displays, appear to considerable advantage; and we are of opinion that his labours deserve the notice of those who are in situations of authority and influence, since they may derive from them useful hints and practical suggestions.—If he appears to be a stranger to some celebrated systems, respecting the branch of knowlege by the application of which he proposes to reform our institutions, he seems to be by no means ignorant of the conclusions which these theories meant to establish, nor of the facts on which they have been founded; and if he has not shewn himself an adept in metaphysics, his pages throughout are characterized by a liberal spirit, by manly sentiments, and by an ardent and enlightened patriotism. Jo.

ART. XIV. *The Anatomy of the Human Ear, illustrated by a Series of Engravings of the natural Size*; with a Treatise on the Diseases of that Organ, the Causes of Deafness, and their proper Treatment. By J. C. Saunders, Surgeon of the London Dispensatory for Diseases of the Eye and the Ear. Folio. 1l. 5s. Boards. R. Phillips. 1806.

THE organ of hearing has not obtained, either from the anatomist or the pathologist, that attention which the intricacy of its structure and the importance of its functions deserve. Although the several parts of which it is composed have been occasionally described with considerable minuteness, yet the descriptions are generally obscure, or the works which contain them are difficult of access; so that the young practitioner, who wishes for information on the subject, finds his progress impeded by almost insurmountable difficulties. These obstacles the volume before us must, in a material degree, tend to remove.

Mr. Saunders's work is arranged in four chapters; in the first three of which, the anatomy of the ear is described, and in the last we have some remarks on its diseases. He divides the complicated mechanism of which the ear consists, into three parts; the external, by which the air is received and conveyed to the seat of sensation; the internal, which forms

the immediate seat of sensation; and the middle, which connects the two former together, and carries the impulse of the air from the one to the other.—Of the first three chapters, which consist merely of anatomical description, we shall not attempt any analysis. The account of the several parts appears to be correct, and as perspicuous as so intricate a subject can be made; while the accompanying figures are numerous, and well executed. As we do not meet with any thing which can be said to be new, either as to the anatomy or the physiology of the ear, the merit of this part consists in its correctness; on which point it is intitled to much commendation.

Chapter IV. on the diseases of the ear, occupies nearly two-thirds of the whole volume, and will by many persons be deemed the most interesting part. Our great ignorance on the subject is generally admitted and lamented; and the obstacles to the acquisition of information respecting it are, as the author remarks, almost insuperable. 'Nature has placed the greater part of the Ear in a situation absolutely beyond the reach of examination in the living body, and as its diseases are rarely if ever mortal, morbid Ears are seldom dissected in the dead. Such observations as are related have mostly been made on subjects that have casually fallen into the hands of the dissector, and the history of the cases is unknown.' These impediments seem to have prevented us from attempting to acquire that little knowlege which is within our reach: the diseases of the ear have been almost entirely overlooked by the regular practitioners; and its morbid anatomy has seldom been an object of attention with the anatomist. In this state of uncertainty, we feel the more grateful to Mr. Saunders; who has not only directed our attention to this object, but has been able to make some important advances in it.

Mr. S. commences with the diseases of the *meatus externus*; and he particularly describes an herpetic eruption of these parts, by which the integuments are thickened, and a fœtid ichorous discharge is produced. The disease is cured by alterative mercurial medicines taken internally, together with the external application of mercurial lotions and ointments. After having noticed some less frequent and less important complaints of the *meatus externus*, the author proceeds to the diseases of the tympanum. The most serious complaint of this part is acute inflammation, to which may be referred that painful sensation called the earache. When this advances to the state of suppuration, it resembles in some respects the herpetic affection just mentioned: but, as the cure must proceed on very different principles, it is of considerable importance to establish the diagnosis between them. This may frequently be done by observing whether the

patient

patient has the power of expelling air through the *membrana tympani*; if this membrane be imperfect, it is nearly a certain proof that the disease is seated in the neighbouring parts: but this is not absolutely an unerring criterion: the disease may exist in the tympanum, and yet the membrane may not be ruptured; while, on the other hand, the membrane may be ruptured, but, owing to the inflammation having extended to the Eustachian tube and closed it up, the patient will not be able to force out the air. When the nature of the disease is ascertained, the cure of it, in the early stages, is to be attempted by the employment of the most powerful antiphlogistic plan, while all stimulants are to be carefully avoided. Unfortunately, however, the opposite system is too frequently practised, and the most acrid substances are employed. After some time, they indeed appear to produce relief:—not by causing a resolution of the inflammation, but by bringing on the suppurative process; a highly dangerous state, which frequently ends in the loss of some part that is essential to the functions of the organ. When this puriform discharge from the tympanum has taken place, it has been a question among practitioners, whether it be more advisable to leave the disease to the operations of nature, or to endeavour to check it by the interference of art. Mr. Saunders argues strenuously in favour of the latter opinion, and, we think, with much propriety. The evils that are supposed to arise from stopping the effusion are merely hypothetical; whereas the most serious injury to the structure of the parts is occasionally induced by permitting the discharge to continue without interruption.

The diseases of the internal part of the ear are much more obscure in their cause than those of the exterior, and lie so far beyond the reach of assistance that, even were their nature accurately ascertained, it is probable that they would in general be irremediable. As the author remarks, they may consist 'in a want of sensibility in the nerve, some alteration in the structure of the membranes on which the nerve is expanded, or change in the properties of that fluid which is contained in the membranes, and is the immediate agent in impressing the sentient extremities of the nerve.' The diseases of this part of the ear have been classed together under the title of nervous; a term which has been used in a vague sense, to denote all those cases in which no visible defect could be perceived. It may be applied in a more appropriate manner to signify those diseases, the seat of which is in the nerve, or the parts containing the nerve. The symptoms of this species of deafness are very variable: but in general they consist in the perception of different kinds of noises in the head. This state of hearing has

has been referred to a defect in the power of the nerve itself: but the author was led to conclude that it was rather the parts surrounding the nerve, than the nerve itself, which were diseased, by observing that a similar species of deafness was occasionally present in syphilitic affections of the throat; and that the operation of mercury, in removing the primary disease, also relieved the deafness. Guided by this analogy, Mr. Saunders resolved to try how far what is usually called nervous deafness might be relieved by a similar plan of treatment; and in some cases, which were not of long standing, he found his hypothesis justified by very considerable success. He enjoined a rigid diet, gave active cathartics, and alterative doses of calomel, for some weeks; and from the result of his experience, he feels himself authorised to conclude that recent cases of nervous deafness may be relieved by a strict antiphlogistic regimen, conjoined with those medicines which are the most adapted for promoting absorption. This suggestion we consider as being highly important, and we hope that it will be confirmed by the experience of other practitioners.

Bos.

MONTHLY CATALOGUE,

For MARCH, 1807.

NATURAL HISTORY.

Art. 15. *A short History of Reptiles*, (extracted from Works of Credit,) designed as an Introduction to the Study of that Branch of Natural History, and as a Pocket Companion to those who visit Museums. 12mo. pp. 55. sewed. Darton and Harvey.

A BRIEF account of the crustaceous animals is also here annexed to that of the reptiles: but the whole is a very imperfect and desultory compilation, and, as a scientific manual, more calculated to bewilder than to guide. Some of the detached passages may, nevertheless, afford both entertainment and instruction; and we certainly have been *amused* with the grave assertion that *butterflies, fascinated by toads, will fly down their throats.* Indian, English, and Linnéan names are strangely jumbled, and form a *rattle*, in their way; though not, we apprehend, of that *fascinating* power which will compel the devoted shillings to fly into the pockets of the writer.

Muir.

EDUCATION.

Art. 16. *A Summary of parental and filial Duties*; or an interesting Description of what Parents and Children owe to each other; inculcating also the most valuable Requisites for a liberal Education. Extracted from the Works of the Sieur de Charron. By

By J Taylor, Head Master of the Academy, Dronfield. 12mo. pp. 100. 2s. Longman and Co.

A collection of sensible instructions and remarks, which merit the regard both of the parent and the child, as being calculated to contribute to the improvement of each. It was well said by the Latin Poet, *Dos est magna Parentum Virtus.*—Happy is it, indeed, that, in the clashing vicissitudes of human life, worthy and useful men have arisen from worthless and useless parents; while, to the grief of many virtuous minds, vicious and wicked descendants have sprung from most honourable ancestry: yet it is true that the mistakes and follies of those to whom the nurture of youth is committed, even of such as are on the whole truly respectable, leave ill impressions which are not easily worn out, and have been productive of great and lasting evils; and that those young persons possess great advantage, whose parents or governors present in their own conduct an example of rectitude and virtue. The tendency of the present publication is to assist both parties; and on the whole it is calculated to effect this design.

Hi.

Art. 17. *Twenty-four Lectures on the Italian Language*, by Mr. Galignani: in which the Principles, Harmony, and Beauties of that Language are, by an original Method, simplified and adapted to the meanest Capacity, and the Scholar enabled to attain, with *Ease and Facility*, a competent knowledge of the Language without the Help of any Master. In this Second Edition, the Work is enlarged one-third, by numberless Additions and Improvements, by the Editor, Antonio Montucci, Sanese, LL.D. Italian Master. 8vo. pp. 340. 7s. Boards. Boosey. 1806.

Art. 18. *Italian Extracts*, or a Supplement to Galignani's Lectures; consisting of an extensive Selection from the best classic and modern Italian Authors, preceded by a copious Vocabulary, with familiar Phrases and Dialogues. By the Editor, Antonio Montucci, Sanese, LL.D. 8vo. pp. 376. 7s. Boards. Boosey. 1806.

For several reasons, we forbear to dwell minutely on the merits of these publications.—Of Galignani's original work, we have already spoken at some length in our XXIst Vol. N.S. p. 87. and the present Editor's ample title pages display the nature and extent of his additions. Besides, as we labour under the disqualification of *tramontane* birth, we wish not to be taxed by some future compiler of an Italian Grammar and Extracts, with *ushering to the public, trash of the most barbarous and despicable kind.* On the other hand, we should be grieved to offend a *polite* Tuscan writer, who talks at his ease of 'the often detested Veneroni's Dialogues', and of 'the very coarse packing-cloth of Signor Mossolini.' In this dilemma, we must observe, generally, that the Sienese Dr. manifests no ordinary diligence in his labours, and a very intimate acquaintance with the genius and minutiæ of his native language; that the alphabetical list of the irregular verbs is by far the most complete that has fallen under our notice; and that, with the exception of heavy and impure English, we may pass the same verdict on this brace of volumes, which the Dr. pronounces

pronounces on one of his own performances:—"*Il trattato è molto erudito. L'autore ne ha studiato la materia in eccellenti scrittori.*" We have likewise to applaud the disinterested spirit of a teacher, who shews how a language may be easily acquired by the meanest capacity without his personal intervention. Health, then, and long life *all' Eccel.mo Sig.re Sig.re Prõne. Cõlmo. Il Sig.re Dott. Antonio Montucci!* Muir.

Art. 19. *English Grammar epitomised,* for the Use of Schools. 2d Edition. 12mo. 1s. 3d. Button.

Art. 20. *English Exercises,* for the Use of Schools. 4th Edition. 12mo. pp. 120. 1s. 3d. Button. 1806.

Art. 21. *Introductory Lessons in Astronomy, and other Branches of Natural Philosophy,* for the Use of Schools. 2d Edition. 12mo. pp. 74. 1s. 3d. Button.

These publications are compiled by the same author, and, as the titles express, are introductory works for the use of young persons. The English Grammar is a tolerably good abridgment, in which the rules are brief, and well condensed: the English Exercises contain a great variety of lessons for the improvement of young persons in Spelling and Syntax; and the book on Astronomy, which likewise contains lessons on Geography, is, as far as it goes, useful. These works furnish a compendium of the sciences of which they treat; and for those persons whose stations in life do not require much information, they may be sufficient without having recourse to others. W. Rees.

Art. 22. *Entertaining Instructions,* in a Series of familiar Dialogues between a Parent and his Children: interspersed with original Fables well adapted to the Capacities of Youth. 12mo. pp. 150. 3s. 6d. Boards. Hatchard.

'The author of this work having frequently observed that fables are read by children merely as a temporary amusement, without their paying the smallest regard to the application; and, judging that a previous Dialogue, somewhat analagous to the Fable, might impress it deeper on the mind of the young reader than by merely running through a succession of them which are no sooner read than forgotten, has interspersed a few Dialogues and Fables in such a manner as, from their novelty, may arrest the attention.' This idea is commendable, and the volume is well calculated to fulfil the intention of the author: the subjects are treated in a pleasing and judicious manner; and they are successfully adapted for imparting instruction and amusement to young minds. We have heard the name of a Lady of Distinction mentioned as the writer of these dialogues: but we do not feel at liberty to make it public. D.o

Art. 23. *The Second Part of the Pronouncing Spelling Book:* containing Exercises upon Sound, and short Rules for Pronunciation, &c. By Mrs. Wilmshurst, of Maldon, Essex. 12mo. 1s. Conder.

The object of this book is to teach young persons, by means of definite sounds given to the letters, the proper mode of pronouncing the English language. To fix standard rules for the pronunciation of a language which is derived from so many sources, and which is

subject to so many variations as ours, is certainly an impossibility. Mrs. Wilmshurst differs from Mr. Walker; others will likewise differ in opinion from her; and perhaps no two persons, who carefully consider the subject, and trust to their own ear, will agree in every respect. Mrs. W., however, has taken pains in adapting the exercises to the comprehension of young children; and for this as well as other tracts written for their improvement, she deserves well of the public.

W. Re

MILITARY *and* NAVAL AFFAIRS.

Art. 24. *Observations and Instructions for the Use of the Commissioned, the Junior, and other Officers of the Royal Navy,* on all the material Points of professional Duty. Including also Forms of general and particular Orders for the better Government and Discipline of His Majesty's Ships: together with a Variety of new and useful Tables; among which are, General Tables for Watching Ships' Companies in all Rates;—for shewing the Stations of the different Officers at Quarters;—for the general Appropriation of Men at Quarters, in Ships of every Class;—for Furling Sails;—Mooring and Unmooring;—Making and Shortening Sail;—Tacking Ship, &c. &c. With an Appendix, being a complete Set of Forms for Watch, Station, and Quarter Bills for Ships of War. By a Captain in the Royal Navy. 8vo. pp. 78. Steel.

Practical knowlege and experience have evidently dictated this work; which, as appears from the long title-page, contains very numerous and necessary instructions for naval officers. The author proposes it for the use of juniors, and to assist the recollection of others who may have been long absent from duty: for which objects we think that it is well calculated. It may also be advantageously consulted by the most experienced even who are in constant service, as the remarks of the author display good sense and a propriety of judgment, added to knowlege of the subject.

It must be admitted that the writer is well founded in maintaining the utility of one uniform system of orders and arrangements for all ships of war, since at present scarcely any two are regulated precisely alike. He will not, however, in all probability, experience equal concurrence in his proposition for an inspection of a ship by the respective classes of officers, previously to going to sea; because, though his reasons for such a survey are not without foundation and force, the service is already so much harassed by inquisitorial measures, that officers will not readily assent to a suggestion for an addition to them.

G.

Art. 25. *Letter to Admiral Lord Keith,* &c. &c. &c. With Advice to the Captains who were under his Command, on the Subject of a Dutch Frigate and Five Sail of Dutch Indiamen, found at Anchor, on his Lordship's Arrival at Simond's Bay, June 1795. 8vo. 1s. J. J. Stockdale. 1806.

Art. 26. *Answer to a Letter addressed to Lord Keith,* &c. &c. 8vo. 1s. J. J. Stockdale.

The

The object of this letter to Lord Keith is to implore his Lordship's interference, for the payment of prize money (or consideration-money) for the vessels mentioned in the title, and which has never yet been distributed. We understand that this is matter of fact, and that blame is certainly due *somewhere*, but not to Lord Keith: who, equally with every seaman in the squadron, has hitherto been deprived of this remuneration. Whether the Admiral's remonstrances are likely to avail, with those who cause so injurious a delay, we cannot pronounce: but undoubtedly the service has reason for complaint.

It is stated by the author that a frigate and five Indiamen were found by Lord Keith lying at the Cape: but the fact is, that three of these latter came in *after* the Admiral's arrival, and were taken into our possession by the Rattlesnake sloop of war. No difference, however, in his argument arises from this little inaccuracy.

The *Answerer* accuses the letter-writer, in abusive terms, of a false statement at the outset, which vitiates all future claim to attention, in mentioning a *frigate* as being taken with the Indiamen. We speak on good information, however, when we confirm the first assertion. There *was* a Dutch frigate, commanded by Captain Dacres, lying in Simond's Bay; which Lord Keith afterward permitted to depart, and proceed to Batavia, for reasons not publicly known.—The style of this pamphlet is extremely reprehensible, and the motives of the writer are not easily assignable. Lord Keith, we are sure, will not thank him for his *vindication*: none was required; or, if it were, none such as this could be acceptable; which, after all its scurrility, leaves the matter of complaint just where it was.

G.2.

MEDICAL, &c.

Art. 27. *Reply to Dr. James Carmichael Smyth*, containing Remarks on his Letter to Mr. Wilberforce, and a farther Account of the Discovery of the Power of Mineral Acids in a State of Gas to destroy Contagion. By John Johnstone, M.D. &c. &c. 8vo. 5s. Boards. Mawman.

We have already noticed the former stages of this controversy, in which Dr. Johnstone urged the claim of his father to the discovery of the acid fumigation, and Dr. Smyth endeavoured to vindicate his right to the parliamentary reward that was voted to him *. This last publication has again called forth the pen of Dr. Johnstone, which he employs with the same talents as before, and with much greater severity.—On taking a general review of the dispute, we are decidedly of opinion that the elder Dr. Johnstone was the discoverer of the acid fumigation; and it appears clearly from the work before us, that he was in the habit of using it, on all such occasions as those in which it was afterward recommended by Dr. Smyth. On the other hand, it seems equally clear that Dr. Smyth was ignorant of the method of applying acids in the gaseous state, until after not only Dr. Johnstone but also M. Guyton had published on the subject;

* M. R. Vol. xlii. p. 211.; and Vol. xlvii. p. 436.

and that he did nothing more than employ a different kind of acid, which we are much inclined to regard as less proper for the purpose. —Under these circumstances, we do not hesitate to consider Dr. Smyth's parliamentary grant as unmerited; and though we cannot but regret that the argument should have taken so personal a turn, yet the contemptuous manner in which Dr. Smyth treated his antagonist in some measure excuses the severity of the latter. We hope that the discussion will now be set at rest; and that Dr. Smyth will be satisfied with his 5000l. leaving the merit of the discovery to Dr. Johnstone and M. Guyton. Bos.

Art. 28. *A Proposal for destroying the Fire and Choak-Damps of Coal-mines;* and their Production explained on the Principles of modern Chemistry: addressed to the Owners and Agents of Coal-works, &c. By Thomas Trotter, M.D., late Physician to His Majesty's Fleet, &c. &c. 8vo. 2s. Longman and Co.

We are sorry to say that, in the course of our critical labours, we have seldom met with a work which, under the garb of science, presented more ignorance or false reasoning than are here displayed. Fatal accidents frequently occur in coal mines, in consequence of the noxious gases which abound in them, and which are of two kinds, viz. what has been called the fire damp, principally composed of hydrogenous gas, and the choak-damp, consisting of carbonic acid. After much philosophic parade, Dr. T. proposes that the former should be destroyed by fumigating the mines with the oxy-muriatic acid gas; and that the latter should be absorbed by throwing water into them. We imagine that every person, who is in the least degree acquainted with collieries, must know that neither of these remedies would be adequate to the proposed object, and that the employment of them would render the mines absolutely useless. Do

Art. 29. *A Manual of Anatomy and Physiology*, reduced as much as possible to a tabular Form, for the Purpose of facilitating to Students the Acquisition of these Sciences. By Thomas Luxmore, Member of the Royal College of Surgeons, &c. &c. 12mo. 3s. 6d. Boards. Highley.

This volume contains a great quantity of information, compressed into a small compass; and, as a manual of *anatomy*, it is fairly intitled to commendation: but the *physiological* part seems to be extremely defective. Do

RELIGIOUS.

Art. 30. *Sermons for the Use of Families*, Vol. II. By Edmund Butcher. 8vo. pp. 435. 7s. 6d. Boards. Johnson.

We noticed with approbation the first volume of these discourses, which was published in 1798.* A second edition has now been printed with this additional volume, in which some corrections have been made, and a sermon on 'Religious Education' has been substituted for the original Hymns that were subjoined to each discourse

* See Rev. Vol. xxx. N. S. p. 110.

in

in the first impression.—The contents of Volume II. are in no respect inferior to those of its predecessor. We trace in it the same liberal and enlightened views of Christianity, the same attention to the actual state of society in the choice and manner of treating the subjects introduced, the same union of piety and taste, and the same honourable notions of God and his Providence. The Discourses are truly practical, and in all of them are passages which speak to the feelings and situations of real life.—Mr. Butcher seems well aware that the mysteries of religion, on which questions have been started which no powers of the human intellect can decide, and by the discussion of which, few, if *any*, dispositions of the human heart have been improved, can never be the essential and most important parts of the religion of Jesus.—His style is animated, and often figurative, but it is never obscure nor difficult of comprehension. If his thoughts are not greatly distinguished by novelty, they are appropriate and judicious; and his appeal to the understanding and conscience of his reader is frequently solemn and impressive.

A short extract will enable our readers to form some idea of Mr. B.'s language and manner.—In the 4th Sermon, the character of the Apostle Paul is thus summed up:

'The character of Paul has some shades, but they are faint and few. It is his extreme humility that leads him to speak of himself as he frequently does, "I am the least of the Apostles, and am not fit to be called an apostle, because I persecuted the Church of God. I was before a persecutor, and blasphemer, and injurious:" and in this view he stiled himself "the chief of sinners." It is evident, however, that he was not an immoral character, for he elsewhere tells us, that as touching the righteousness which is of the law he was blameless. Paul of Tarsus had no littleness of soul, no insipidity and apathy about him. His understanding was sound, and his heart at all times ardently upright. When he was convinced of the truth of Christianity, he renounced, without hesitation, every contrary sentiment. Every prospect of honour and advantage from Judaism was given up; every prejudice was sacrificed; and reproach and persecution encountered rather than make shipwreck of faith and a good conscience. To make others as happy as himself he travelled from country to country. Dangers and sufferings seem only to have invigorated his zeal, expanded his heart, and made him more and more desirous of turning his fellow creatures *from darkness to light, and from the power of Satan unto God.* He had a most lively and glowing sense of the divine love in making him instrumental in the spread of that cause which he once persecuted. His earnest desire to diffuse the Gospel, to make known the Grace of Christ Jesus, and to extend to as many regions as possible the benefits of redemption, are parts of his character supereminently conspicuous. I shall close this imperfect sketch of it with his own words to Timothy. "Thou hast fully known my doctrine, manner of life, faith, long-suffering, charity, patience, persecutions and afflictions, which came upon me at Antioch, at Iconium, at Lystra, what conflicts I endured, but out of them all the Lord delivered me. Now I am ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished

my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day, and not to me only but to all "them that love his appearing." Glorious Apostle! behold him like a buffeted mariner in view of the port. He looks back upon the stormy ocean, and rejoices that his conflict with the waves is almost over. Like a faithful worn-out soldier, he anticipates the hour of his dismission, and looks with honest exultation to the wreath of glory which is preparing for him. Christians! if you wish to be satisfied what a good conscience and the hopes of the gospel can do for you, survey this venerable figure; it is Paul of Tarsus examining his heart and life, glorying in the consciousness of having done his duty, and longing to depart and be with the Lord.'

Practical utility is the express aim of this preacher, and it appears to us that his labours are calculated to advance that laudable intention. Ja.s Man.s

Art. 31. *A Vindication of certain Passages in the Common English Version of the New Testament*, addressed to Granville Sharp, Esq. Author of the "Remarks on the Uses of the Definitive Article in the Greek Text of the New Testament." By the Rev. Calvin Winstanley, A.M. 12mo. 2s. Longman and Co.

Had not the short lived controversy on the uses of the Greek Definitive Article, so indiscreetly provoked by Mr. Sharp, been completely put to rest, the assistance of Mr. Winstanley, who comes properly armed with erudition and critical acumen, would have been hailed as a most auspicious event by Mr. Sharp's opponents: but as Mr. S.'s "Remarks" have been proved to be unfounded and fallacious, (see M.R. Vol. 44. N.S. p. 401.) to fight over the field again with Mr. W. would only be *to slay the slain*, and to make the parade of a long triumph for a victory which required very little skill and effort to obtain. He must therefore excuse us from discussing his 'Vindication,' and have the goodness to accept from us a general commendation instead of a minute examination of his work, which would unquestionably prove more creditable to his reputation as a scholar. By a multitude of examples, he shews that 'in the use of the article and the copulative, the Greek writers were governed not so much by any arbitrary rules, as by a regard to perspicuity and distinctness; and that, accordingly, there are some cases, in which the article cannot be repeated after the copulative, whether the nouns relate to the same thing or person, or to different things or persons; there are others in which it must be repeated; and there are others again, in which the repetition depends on the pleasure of the writer.'

Mr. W. does not address himself to the unlearned, and cautiously guards his orthodoxy, while he protests against Mr. Sharp's *new* trinitarian versions. May

Art. 32. *A Charge delivered to the Clergy of the Diocese of Rochester*, in the Year 1806, and published at their Request. By John Law, D.D. Archdeacon of Rochester. 4to. 1s. Payne.

It is recommended to the clergy, in this temperate address, to adhere

here to the scriptural mode of preaching, which exalts the grace of God without vilifying good works. Dr. Law particularly adverts to Dr. Lawrence's Bampton Lecture Sermons, (reviewed in a preceding article, page 269.) and coincides with that writer in opinion that the compiler of the Articles never meant to assert 'such a depravity of human nature, as precludes the working of any thing that is good.'

Art. 33. *Letters on Election.* By Richard Wright, Wisbeach. 8vo. 1s. Vidler.

Calvinian Election and Reprobation are strongly opposed by this writer, who contends that the term *Sovereignty of God* (on which the advocates for the orthodox faith erect this article of their belief) means the Sovereignty of infinite love; and that, by representing the Almighty as partially attached to some of his creatures, while he severely retaliates on others, we degrade his righteousness below that which he requires of his saints. Mr. Wright's position is that the Great Jehovah, in electing a part of mankind, had in view the happiness of all; that one end is pursued in all the divine dispensations; and that by imagining the contrary, and placing one part of mankind under an eternal decree of salvation and the other part under an eternal decree of damnation, we are reduced to the necessity of admitting the existence of two opposite principles in the Deity, or Manicheism.

The subsequent remarks on those passages of Scripture which are adduced in favour of the doctrine of a partial Election, on the Jewish peculiarity, and on the use of the words *Elect* and *Chosen*, in the N.T., merit attention: but for these we must refer the reader to the pamphlet, which manifests great plainness and perspicuity.

Mr. W.'s arguments against partial Election include a defence of the doctrine of Universal Restoration. D.o

Art. 34. ΣΥΜΒΟΛΟΝ ΤΡΙΣΑΓΙΟΝ, *or the Geometrical Analogy of the Catholic Doctrine of Triunity* consonant to human Reason and Comprehension; typically demonstrated and exemplified by the natural indivisble Triunity of certain simultaneous Sounds. With Letters from Dr. Herschell, and the late Rev. William Jones of Nayland, and published at his Request and Desire. By H. Harington, M.D. 4to. 3s. Robinson.

It would be deemed indecorous not to preserve our gravity while discussing the most awful of subjects: but, when a writer endeavours to illustrate the mysterious doctrine of the Trinity by the properties of a right angled triangle, or by the notes of the musical scale, we feel ourselves so irresistably moved to indulge in something the reverse of seriousness, that we dare not meddle with Dr. Harington's Theological Geometry; and we must leave it to those Reviewers, if such can be found, who have never stepped over the threshold of the school of Democritus. D.o

Art. 35. 'ΑΙΡΕΣΕΩΝ ΑΝΑΣΤΑΣΙΣ: *or a New Way of deciding Old Controversies.* By Basanistes. 8vo. pp. 194. 4s. stitched. Johnson.

This writer has not practised that reserve which we imposed on

ourselves in the foregoing article, but, pleading the Horatian adage*, has prosecuted a solemn inquiry in a strain of sarcastic wit. He pretends that the most orthodox believers are not yet orthodox enough; and that, instead of a Trinity, they ought to receive a Quaternity by admitting the Jewish Lawgiver into the Godhead. Under an affected zeal against Unitarianism, he adduces the reasons which are employed in support of the Trinitarian Hypothesis: but he so manages the cause that the *reductio ad absurdum* stares us in the face at every period of his argument. Basanistes is not, like Dr. Harington, a lover of triangles, but prefers Quadrangles, as 'more comfortable to move in,' and comments on their properties as containing analogical proofs of his doctrine of Quaternity. His "broad grins" continue through the whole pamphlet; and if by his *ironing* (as Mrs. Slipslop calls it) he can smooth the ruggedness of controversy, he will accomplish that which graver writers have not effected: but we do not so far flatter him. Mo.y.

Art. 36. *A Charge to the Clergy at the primary Visitation in the Month of August*, 1806, of the late Right Rev. Father in God Samuel, by Divine Permission, Lord Bishop of St. Asaph. 4to. 1s. 6d. Hatchard.

In the first part of this charge, the late learned Prelate appears in the character of an expounder of the law, explaining certain clauses of the "Curates' Act," and insisting that no curate should be permitted to officiate without a licence from the Bishop. He tells 'incumbents, that they are not to dismiss their curates with as little ceremony as they might turn away their menial servant, at a month's warning or with a month's wages.'—He next adverts to the "Marriage Act"; notices the ignorance which prevails, even among the Clergy, respecting it, particularly as to the Publication of Banns; and advises them, in order to obtain that knowlege of Statute Law which relates to their ecclesiastical duty, to purchase "The Clergyman's Assistant," a work published by the University of Oxford.

When the Bishop proceeds from the Rules to the Doctrines of the Church, he adverts to the controversy respecting the complexion of the Articles; which, he contends, are so neutralized between Arminianism and Calvinism, 'that there is nothing to hinder the Arminian and the highest Superlapsarian Calvinist from walking together in the Church of England as friends and brothers.' We regard this as a very bold assertion. Reprobation makes no appearance either in the Articles or the Liturgy; and some of the prayers are directly in the teeth of the Superlapsarian scheme.—Towards the conclusion, the Clergy are advised not to dispute on controverted points, but to lay down the doctrine categorically; of which practice, the R. R. writer affords them a very striking example. D.o

Art. 37. *A Charge delivered to the Clergy of the Diocese of Durham*, at the Ordinary Visitation of that Diocese, in the Year 1806. By Shute, Bishop of Durham. 4to. 1s. 6d. Rivingtons.

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* —— *ridentem dicere verum*
Quid vetat?

While

While the foregoing Prelate commands and threatens, the present Bishop mildly argues with his Clergy. Styling himself 'their affectionate friend and brother,' he urges them to study the advancement of spiritual religion; to consider the distinguishing features of Popery as adverse to the religion of Christ depicted in the N. T; and to endeavour, since the state liberally tolerates the members of her communion among us, to prevent our own people from recurring to her dangerous errors. 'Be zealous,' says he, 'in the discharge of your duty, but be charitable.' It is affecting to hear this venerable Prelate reminding his Clergy, that his age forbids him to look forwards with any confidence to another visitation; and exhorting them, as in the near view of an eternal state, to adhere to the principles of our Reformed Church. Mo-y.

Art. 38. *An Essay towards a connected Elucidation of the Prophetical Parts of the Apocalypse*, compiled with the Help of some original Communications. By Stephen Morell, Little Baddow, Essex. 8vo. pp. 113. 3s. sewed. Conder.

On a sea covered with wrecks, Mr. Morell ventures to launch his little bark; though evidently with no more knowlege of the navigation than was possessed by the unfortunate mariners who have preceded him. He has laid down no meridian, he has taken no soundings, and his chart is a bold sketch of the imagination.

As we look on such attempts more with pity than displeasure, we shall refrain from the task of minute examination, and shall merely ask what solid reason has Mr. M. for asserting that,

'*The first Seal* comprehends the period of the family of Vespasian.

'*The second Seal*, the connected succession of Trajan, whether by blood or adoption.

'*The third Seal*, the reign of Septimus Severus, and the connected succession from him.

'*The fourth Seal* includes the interval between the last connected succession, and that which we are next to consider. This period is remarkable for little connected succession, much competition and anarchy.

'*The fifth Seal* describes the reigns of Dioclesian and his associates. This is a period which has been always much distinguished, for it has been called the æra of Dioclesian, or the æra of martyrs.

'*The sixth Seal* comprehends the house of Constantine.

'*The seventh Seal* relates to the house of Valentinian, and to Theodosius.'

All this is *gratis dictum*. We could extract more of the same kind, but one sample is sufficient. D.o

MISCELLANEOUS.

Art. 39. *The British Martial;* or an Anthology of English Epigrams: being the largest Collection ever published. With some Originals. 2 Vols. Crown 8vo. 10s. Boards. R. Phillips.

" Some old and some new,
Some false and some true,

Some

Some witty and some that are dull, Sir;
Some rude and some civil,
Some with thoughts that are evil,
Of such matter these volumes are full, Sir."

Thank you, friend, for helping us out in describing this collection. For an assemblage of *bon-mots*, or of epigrams, nearly the same character will apply to all as well as to one, as far as our memory serves. The present is certainly *copious*, and contains many effusions that will amuse by their sprightliness or their acuteness: but, as it seems to be intended by its handsome form for a library book, it should have been free from all those pruriencies which remind us of the truth of one of its own admonitions:

'*To a Young Wit.*

'Nature has done her part; do thou but thine;
Learning and sense let decency refine.
For vain applause transgress not virtue's rules,—
A witty sinner is the worst of fools.'

G.2.

Art. 40. *Resolves, Divine, Moral and Political, of Owen Felltham.* A new Edition, revised and amended, with a short Account of the Author and his Writings, by James Cumming, Esq. F.S.A. 8vo. pp. 404. 9s. Boards. Hatchard. 1806.

The Resolves of Owen Felltham consist of short Essays 'on the most important and interesting subjects of human life and conduct,' and contain a rich store of wisdom, collected in a long course of study and attentive observation. The views which they give of the matters treated are numerous, and such as cannot fail to improve the mind; and the remarks are so various and valuable, that whoever carefully attends to them will be materially assisted in conducting himself through the world. As they relate to miscellaneous topics, the volume may be left in a room for occasional perusal, and most readers with cultivated minds will find something adapted to their taste. Its morality is sound, and its piety is warm; its religious doctrines are scriptural, and its political principles are loyal; it bears the marks of a strong mind and an inquisitive genius; and we are surprized to find it containing sentiments which are thought to belong exclusively to more modern publications. The style, although somewhat obsolete, is very expressive; the references to scripture are just and pleasing; and the allusions to historical subjects are happy, elegant, and classical

Owen Felltham was son of Mr. Thomas Felltham of Suffolk, and died about the year 1677. His Resolves were first published about 1627, when their intrinsic merits were soon discovered; and such was the popularity of the work, that the *twelfth edition* was printed in the year 1709. Since that time, no new impression has appeared until the present; the reason of which intermission seems to have been its antiquated style together with the many elegant works of the same nature which were about that period given to the public.

In order to render the present edition better adapted for general use, and more acceptable to modern readers, Mr. Cumming has

taken the liberty of occasionally altering the language to suit the taste of the present day: for this and some other improvements, he deserves commendation; and had he taken farther liberties, the work would have been still more acceptable. W. Re-s.

Art. 41. *A Letter addressed to the Freemen of the Town and Port of Sandwich*, respecting the Proceedings and Resolutions of the Ramsgate Committee, dated at their Town Hall, Oct. 28, 1806, relative to an intended Application to Parliament for the Purpose of reducing the Tolls of Sandwich Bridge. 2d Edition, with considerable Additions. By William Pettman. 8vo. 1s. 6d. Law, &c

The Ramsgate Committee having proposed that the *tolls* or *duties* paid at Sandwich Bridge should be *suspended* or *abridged*, for the purpose of making and maintaining an intended new turnpike road from that town to Ramsgate, Mr. Pettman takes up his pen to reprobate this measure. These tolls, after the deduction of a small annuity appropriated to a charitable foundation, belong to the Corporation of Sandwich; and Mr. P. loudly declaims against the attempt to take away any of this *private* proverty which belongs to a *public* body. The amount of the tolls of this bridge, which the rage for travelling, and the great resort to the shores of the Isle of Thanet, have probably much increased, is not here stated, though on this amount the reasonableness of the above mentioned proposition must depend. We are told that the Corporation of Sandwich offered to pay out of the bridge tolls 200l. per annum towards the intended road; and by this proposition they admit that they now receive abundantly more from the tolls than is adequate to the sustentation of the bridge, and to answer all the original intentions of the Act. The Ramsgate Committee proposed an accommodation to the community, which (we can vouch) is certainly wanted, more especially in some parts of the road: but if their views were other than liberal and public spirited, they are open to Mr. P.'s animadversions. If the case comes before Parliament, its merits will no doubt be fairly discussed. Moy.

Art. 42. *A Letter to Samuel Whitbread, Esq.* M P. containing Observations on the Distresses peculiar to the Poor of Spitalfields, arising from their Local Situation. By William Hale. 8vo. 1s. Williams and Smith.

It is here stated that the parish of Christ Church, Middlesex, commonly known by the name of Spitalfields, (which, previously to the reign of James II. was only a desolate hamlet of St. Dunstan, Stepney,) became stocked with poor French protestants, who established there the silk manufactory, after they had been driven from their own country by the despotic tyranny of Louis XIV; that, from this period, it has been crouded with poor inhabitants, who have gained permanent settlements in the parish; that 'here the mechanics of every trade reside, who work for their employers in the city:—here dwell the carters, porters, and labourers, with thousands who are engaged in the most servile employments, down to the mendicants, the lame, and the blind:—here, where extreme poverty is daily witnessed

nessed with all its awful concomitants, our chief resource to alleviate its direful distress, is to assess the poor, and squeeze out of their scanty pittance, a trifling sum which will but partly satisfy the cravings of the hungry indigent, while the rich inhabitants in the city, who derive a great part of their opulence from the labours of these very poor, (which are virtually their own,) contribute nothing to their relief.'

It is farther observed that, though various acts of Parliament have been passed to correct this grievance, no effectual remedy has yet been applied, but rather that the parochial misery has increased. Mr. Hale feelingly details the distress which prevailed in this district of poverty in 1800, when he was himself one of the overseers, and pays a merited tribute to the benevolent exertions of Mr. H. Thornton in behalf of the parish; who assisted in obtaining a temporary aid from Government, and obviated the effects of the tardiness of office by immediate advances from his own pocket.—The local hardships, under which this parish groans, are enumerated for the purpose of exciting parliamentary attention; and the author inclines to the opinion that its boundaries ought to be virtually extended, and that its richer neighbours should be forced to participate in the support of its numerous poor; who, though they perform the work of several parishes, unfortunately reside only in this one.

This subject certainly requires attention and remedy, and Mr. Hale as evidently deserves thanks for the exertion and the ability which he has devoted to it. Mo.

Art. 43. *An Address to the Visitors of the Incorporated Society of Doctors in Civil and Canon Law.* Parts I. and II. By Nathanael Highmore, LL. and M.D. 8vo. 4s. Cadell and Davies. 1806.

It seems that this gentleman, who had entered into Deacon's orders, and had graduated as a physician, was desirous of being admitted into a third profession, that of a Civilian. When holy orders are sought, it is never asked what has been the candidate's previous profession; nor will our own Universities of the North refuse the qualifying rank of M.D. to any man because he may have exercised another calling.—The door is less open to admission into the learned society of Doctors in Civil and Canon Law: holy orders disqualify a person for this Corporation;—a rule which it is the object of the present work strenuously to oppose.—It may be said of matters of this nature, that it imports society less what the rules are, than that they should be known and fixed; and we cannot regard the regulations of so small a body, however exclusive, as of very general moment. On the subject of the right of the clergy to hold secular offices, we are not disposed to go far with Dr. Highmore; we admit it, however, to be a hardship that Deacons cannot descend, and reduce themselves to their original lay character.

This learned person gives the following account of himself:

'I feel emboldened to avow to your Lordships, that I have indeed presumed to explore the hidden treasures of other sciences also: and am ready to admit, (premising, only, and with a view to obviate any doubts as to the completeness and validity of my qualification, which

which the most fastidious scrutiny might incline to suggest, that in the University, from whence I received my degree, my devotion to the study of the civil and canon law has been as pure, as chaste, and as immaculate as could be that of the learned Judges and Advocates to whom his Majesty's Royal Charter was, in consideration of such their professed devotion, at first granted,)—thus much premised I am ready to admit that I have in other Universities addicted myself to other studies and to other sciences; That I have studied theology and the sacred languages of the East, under Michaëlis, and Walck, and Koppe, in the University of Gottingen; that, in the same University, I have "tasted," though not "drunk deep," from the profaner springs of Grecian and of Roman literature, under the erudite classic, philologist, and antiquary, Heyne; and, in the course of a residence of two years, I have there applied myself to other branches of study connected with morals and with humanity. Nor, My Lords, under the same sanction, and confiding in the same authorities, do I hesitate to avow to your Lordships that I have also studied medicine. That I have studied the same, both as an art and as a science, in the Schools of London, and in the Universities of Leyden and of Edinburgh. As a trade, My Lords, I have never, and no where studied it; nor, as a trade, have I yet learned to practise it."

That Dr. H. is *aliquid in omnibus* will not be denied: but whether he is *nihil in toto* we have not the means of judging. If he has been refused admission into one profession, he is still master of two between which he may chuse. Jo.

Art. 44. *Considerations on the Alliance between Christianity and Commerce*, applied to the present State of this Country. 8vo. 2s. Cadell and Davies.

An ingenious and elegant tract, which encourages the most cheering hopes. We recommend the perusal of it to the lovers of honourable dealing, and to the friends of religion and virtue. The alliance between pure religion and the interests of commerce, and the means which the latter furnishes for the propagation of the former, are ideas of which much good use may be made, and they are not ill pursued in these pages. Do

SINGLE SERMONS.

Art. 45. *An Exemplar of Divine Worship, as exhibited to St. John in the Apocalypse*, stated in a Discourse on Rev. iv. 1. By the Rev. R.B. Nickolls, LL.B. Rector of Stoney Stanton, and Dean of Middleham, in Yorkshire. 8vo. 2s. Hatchard.

In the several symbols contained in the Apocalyptic vision, this preacher discovers 'the nature of the Christian dispensation, the offices of the Holy Trinity, the conversion of nations to the Christian faith, and the worship of the Trinity as it should ever be maintained by the Orthodox Church to the end of the world.' We cannot say that Dean Nickolls has adduced any strong arguments in favour of the interpretation of St. John's vision in this passage. We are at a loss to conceive by what logic such inferences are obtained

from such premises; and if these conclusions be correctly drawn, we are sorry to own that some divines enjoy a road to truth from which we are altogether excluded.

Art. 46. Preached before the University of Cambridge, June 29, 1806, being Commencement Sunday. By Edward Maltby, D.D. 4to. 1s. Cadell and Davies.

When we remark that this discourse reminded us of the nervous morality which distinguishes some of the papers of the Rambler, we mean not to intimate that the Divine has been indebted to the Essayist, but that he expostulates with equal dignity and energy. Both resist the dangerous notion that some individuals are born to be illustrious without labour; and both endeavour to impress on the rising generation, that it is essential to acquire early habits of industry and virtue, in order to ensure future success and honour. On John ix. 4. Dr. Maltby has constructed an address which is remarkably adapted to the occasion; and the lessons which he inculcates merit the peculiar attention of those who constituted, or are supposed to have constituted, the chief part of his audience.

It has been a general subject of lamentation, that young men are not sufficiently aware of the importance of duly improving the commencement of life, and of the intimate connection which subsists between the blossoms of youth and the fruits of maturer years. They require to be reminded that patience and perseverance are indispensably necessary to the attainment of eminence, and that uncultivated talents can be a blessing neither to the possessor nor to mankind.

'In an early age (says Dr. M.) the foundations of knowlege must be laid;' and in order to reconcile the young to the toil which such attainment imposes, he farther observes that 'so little is a life of occupation incompatible with pleasure, that pure and permanent enjoyment cannot be secured without it.——"If labour," remarks Jortin, "be the child of sin, it is the parent of virtue."—The preacher thus energetically addresses his young hearers:

'Whether you are destined to fill the commanding station of Legislators, to assert the rights of your fellow-citizens by a just administration of the laws, to soften the pangs of disease by a skilful application of medicine, or whether it shall be your peculiar province to spread abroad the treasures of religious knowlege; who does not perceive what incalculable benefits may flow from a rational disposition of your time;—from an honest and vigorous exercise of your faculties? Upon the wise, or indiscreet, employment of the precious hours now within your controul, it must depend whether society at large shall acknowlege with gratitude and triumph the advantages derived from your patriotism, your eloquence, your professional skill, your ardent, but well regulated zeal; or whether it shall deplore the mischief produced by your remissness, your incapacity, or your vices.'

Turning to the sons of the noble and the affluent, he bids them recollect that riches 'are not bestowed for the gratification of a groveling appetite, of fantastic caprice, or of enervating indolence, but for

for the gracious and salutary purpose of making many among God's creatures happy.'

From these short specimens, it may be inferred that the preacher has nobly discharged his duty; and on ingenuous minds, such forcible eloquence as that of Dr. Maltby will not be thrown away. Mo-y.

Art. 47. *Future Punishments of endless Duration*—Preached at the Rev. James Knight's Meeting House, Collyer's Rents, Southwark, at a Monthly Association of Ministers and Churches, December 11, 1806. By Robert Winter. 8vo. 1s. Jordan and Co.

Different persons make different conclusions from the same premises. We recollect to have read, some years ago, a sermon *against* the eternity of Hell-torments, from the same text (2 Thess. i. 9.) on which this preacher has chosen to maintain them; and if we are to be guided by the strict meaning of the word *destruction* *, the idea of *torment* is excluded. Before, however, we boast of 'the decisive testimony of scripture,' founded on particular words, or rather the translation of them, are we not to consider the principles of rational and enlightened criticism? If the words "they shall go into everlasting punishment," without adverting to the nature of the Deity and the nature of man, must be understood to signify never ending or eternal misery in the fullest sense of the terms, then "this is my body" may signify, according to the Papists, the absolute transubstantiation of the sacramental elements into the very body and blood of Christ; and they are equally justified with this preacher, in assuming with a high tone 'the absolutely decisive testimony of scripture.'

Mr. Winter, we have heard, is an amiable man: but when he speaks of the eternal misery of sinners 'reflecting an awful lustre on the unsullied justice of God,' we could almost persuade ourselves that we were perusing the speech of a Spanish Inquisitor at an *auto da fé*, instead of the discourse of a humane protestant divine. We are sorry that he could be induced to lend his respectable talents to the support of so horrible a tenet; in the defence of which, he has only repeated the most common place arguments, which every scholar knows to be fallacious. Punishment is a measure, not the ultimate end, of human government; and to represent the Almighty, "who willeth not that any should perish", as instituting eternal punishments as an end, is in fact to degrade his government below the imperfect institutions of men. Scripture, judiciously interpreted, gives no countenance, in our opinion, to such a doctrine; which we must decidedly conceive to be at variance with every notion that a devout Christian can entertain of the moral perfections of God.

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* Mr. Winter tells us that the word in the original is the same as that which is translated *torment*, 1 John iv. 18: but St. Paul's word is not κολασιν, but αλεθρον, which even Beza translates *exitium*. Mo-y.

CORRES-

CORRESPONDENCE.

In consequence of some remarks which we made in our account of Mr. Hoare's *Inquiry into the Present State of the Arts*, (see our last Number) with reference to the omission of any mention of the Paintings of the late Mr. Barry, we have received a letter from Mr. Hoare; in which he states that he was 'personally honoured with the regard' of that eminent artist, 'and highly esteemed his superior talents,' but that he refrained from specifying his works in consistency with the plan (as expressed in the preface) of not introducing *living artists;* and that Mr. B. was not only alive when the Inquiry was written, but that 'his death, on the 26*th February*, was subsequent to its publication by nearly a fortnight.'

We are glad to receive Mr. Hoare's testimony to the merits of the ill requited Barry, and his declaration that our 'remarks would, in his opinion, have been highly justified by inattention to a man of genius and virtue,' were it not in his power to answer them by the above plea, of which we could scarcely be aware. We must observe, however, that the words in Mr. Hoare's preface are, "omitting, *in general*, any mention of the names of living professors, for reasons sufficiently obvious:" that an exception might properly have been made in the instance of Barry, whose labours afforded so remarkable an exemplification of Mr. Hoare's argument; and that, though the reasons for omitting the names of living artists may be obvious, it is equally evident that, on such a plan, Mr. Hoare's Inquiry displays not the *present* state of the arts: it may shew the *recent* or *modern* state, but not the *actually existing* state.

If we admit Mr. Hoare's account of the relation between the time of Barry's death and the publication of the *Inquiry*, so far as that on the latter point he must be the best informed, we believe that he is not *perfectly* accurate in the former event; which, we understand, took place on the 22*d* February, Mr. Barry being on that very day 65 years old. It is remarkable that the same peculiar occurrence, of dying on the aniversary of his birth, happened also to one of the most celebrated artists of former times, viz. to Raphael Santio, da Urbino, in the year 1520, at the early age of 37.

An Old Friend may rest assured that principles and measures, not men and parties, will ever be the first objects of our regard, amid all the changes and contentions of these eventful times. Places and Pensions never have been the idols of the Monthly Review; nor ever will, while the stream of its sentiments continues to be directed in its original channel.

The hint of a *Constant Reader* has been recommended to attention, in the proper department.

☞ In the Number for February, p. 145. l. 25. for 'Mr. Carn,' r. Mr. *Cam.*—P. 169. l. 22. for 'maximum again,' r. *minimum again.*—P. 184. l. 3. for 'variety,' r. *vanity.*—P. 199. note *, for xxvii. r. xxxvii.

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